

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XLIII.

LONDON, CANADA, SATURDAY, SEPTEMBER 17, 1921

2240

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

Copyright 1921 by Seumas MacManus  
THE BELFAST POGROMS

Simultaneous with the news of the latest pogrom in Belfast staged for the purpose of presenting an Irish settlement, comes the news that of the six counties of Ulster which Lloyd George says have a right to separate themselves from the rest of Ireland two of these, the counties Tyrone and Fermanagh, have announced through their county councils that they will not submit to being divided from the rest of their fellow-countrymen, and being coerced under the authority of an intolerant Belfast Parliament. In both cases they point to the decisive fact that at each of the three last general elections, both Tyrone and Fermanagh recorded a majority of votes for an undivided and a free Ireland. If Lloyd George will hold that while Ireland has no right to separate itself from England, any particular portion of Ireland that so desires, has every right to separate itself from the remainder of Ireland. It will be interesting to read his reply—if he dare give one—to the people of Tyrone and Fermanagh who refuse to be separated from the remainder of Ireland and refuse to be coerced under the partition Government of Belfast.

### THE SO-CALLED NORTHERN PARLIAMENT

The Tyrone County Council consisting of the elected representatives of all the people in the county met in Omagh in August, and by a majority of twelve to seven, carried the following resolution and sent it to Lloyd George and to DeValera:

"That as the majority of the people of County Tyrone have expressed at each of the elections in 1918, 1920, and 1921, their determined opposition to the so-called Northern Parliament, and have declared that they will refuse to recognize its authority, such authority could only be exercised by force and coercion. We desire to live in union and harmony with all our fellow-countrymen, and protest against this culminating act of British policy, which has sought to divide us in order to dominate us, and which for that purpose has endeavored to set up an arbitrary, new-fangled, and unnatural boundary, based neither on the will of the inhabitants nor on any other valid ground, historical, geographical or economical. We refuse to consent to any such separation from the rest of Ireland, and pledge ourselves to oppose it steadfastly, and to make the fullest use of our right to nullify it."

Altogether it will be mighty interesting to observe the contortions of mind and the logic which the little Weichman will display when he sets out to prove to the world that Belfast and its neighborhood have a right to separate themselves from the rest of Ireland, because the majority demand it. The Counties of Tyrone and Fermanagh must be compelled to separate themselves from the rest of Ireland, because the majority reject such separation.

### IRISH TRADE

In the excitement of the Irish War News it must not be lost sight of that England is still persistent in its endeavor to strangle Irish trade with the outer world—Irish trade with any other country than Britain. The United States Mail Steamship Company is still refused permission to call at Queenstown on the Eastward journey of its steamers. Just thirteen months ago Irish merchants and Irish Societies through the Irish Council in New York arranged with the United States Mail Steamship Co. that its liners carrying mail, passengers, and general freight should call at Queenstown to discharge goods and passengers for Ireland. It was accordingly announced that their steamship, Panhandle State, sailing from New York on September 4, 1920, should make the first of a series of calls at Queenstown. Promptly the British admiralty came out with an order—dated September 10th—in good time to drive a peg in the hole—that foreign steamships should not call at Queenstown—and by that clever piece of work, American and Irish interests were mutually injured—for the benefit of British trade. During the past three years ordinary American steamships trading with Ireland, and entering Irish ports, are harassed in every way that British ingenuity can contrive—for purpose of discouraging them. Every one of them has his cargo overhauled, thereby detained and subject to demurrage. American citizens, too, have again and again been forcibly arrested without warrant. Some members of such, too, have been dragged to British jails, held there for a lengthened period, without permission being given them to see friend or lawyer, and some of them have been deported to the United

States without explanation or apology. In at least one case British machine-guns have been dragged aboard in an American vessel, mounted upon the brink, and manned by British military while their cargo was being overhauled and searched on pretence of looking for fire-arms. The British cables and the general body of the American press have taken good care to stifle the news of these outrages—the British interpretation of the freedom of the seas. The Dublin press during the last month has been severely commenting upon and protesting against this deliberate and most provoking harassment of Irish trade with America.

With the single exception of the United States, Ireland, of all countries in the world, has been Britain's most profitable customer. This fully explains the British determination to commit almost any outrage rather than let Ireland transfer her trade elsewhere. Readers will find a good deal of instruction in the following table, showing the value of British trade with the chief countries of the world. The figures are taken from the British official estimate, and are given in British pounds.

	1914	1919
Greece	£ 5,395,472	£ 17,937,540
Portugal	5,299,000	18,191,000
A. Hungary	7,099,057	12,086,745
Chile	9,107,089	12,086,745
Japan	12,495,000	36,661,000
Switzerland	13,062,000	28,478,000
Norway	14,122,000	44,486,041
Brazil	14,344,085	21,501,972
China	17,783,291	44,054,641
Spain	20,492,000	45,891,000
Italy	21,566,000	42,449,000
Sweden	21,892,000	60,042,000
Belgium	24,385,220	57,373,920
Denmark	31,218,576	48,738,354
Holland	37,675,000	58,824,000
Russia	42,653,000	58,824,000
Argentina	51,797,631	108,034,049
France	65,554,000	196,007,000
Germany	70,129,611	196,007,000
U. S. A.	1,2610,000	576,976,000

The British official figures for last year, 1920, show that Britain, in that year, raised in Ireland in taxes £50,615,000. And of this vast sum £29,221,000 were expended governing Ireland—paying all the myriad minions of Britons who overrun the country—and the remainder £21,394,000 were taken over to England to swell the British Exchequer. It is Ireland's tribute to the Imperial Purse. In the light of these figures readers will easily understand the vastness of the effort it costs England to let Ireland go. Compared to this terrible tribute laid upon Ireland, a taxation burden of more than £50,000,000, notice the following totals of taxes for other small countries of Europe, which have not the benefit of being administered by Britain:

Switzerland	£11,236,000 (1920)
Portugal	13,259,278 (1918-19)
Holland	25,927,750 (1919)
Denmark	25,875,467 (1919)
Norway	27,355,553 (1920)

Per head of population the taxation in those countries in dollars counting five dollars to the pound is—Portugal, \$11.50, Switzerland, \$14.50, Holland, \$19, Denmark, \$17 and Ireland the fearful taxation of \$57.50 per head, man, woman and child.

Arthur Griffith's paper, Young Ireland, basing its arguments upon these figures, points out that out of the taxation paid by her, last year, Ireland could finance the Government's business of three free European States—Switzerland, Portugal, and Denmark—paying for all their police, armies, fleets, and munitions. With the "tribute" forcibly extracted from the Irish people in 1919-20—over the above revenue spent on "Irish Government"—Ireland could pay for the governments of Switzerland and Chile combined, although each has a population equal to her own.

### THE COMMISSION'S REPORT ON DR. IRWIN

The famous Presbyterian Minister of Killead, County Antrim, Rev. Dr. J. A. Irwin, one of the most prominent and honored Presbyterian Ministers in the North of Ireland, and official of the Chief Presbyterian Church and a pronounced Irish Republican, has been interviewed by a commission appointed by the General Assembly of the Presbyterian Church because charges were made against him by a few members of his congregation, the leading charge being that he had toured America with DeValera, to the neglect of his ministerial duties. For the past twelve months a controversy has been raging around his head. Five-sixths of his Presbyterian congregation took the stand staunchly behind their beloved Minister. One sixth took their stand with his accusers. The General Assembly was forced to act in the matter, and they appointed a judicial commission to hear both sides, and find the truth or otherwise of the charges of neglect against Dr. Irwin. It should here be stated that at the time he spoke with DeValera in America, he was on a leave of absence for his health, had come to

America to recruit, and because of his Republican sympathies he gladly acceded to DeValera's request to make a tour of the Southern States with him.

The judicial commission, after a full inquiry, promulgated their findings. The Moderator of the Presbyterian General Assembly, Right Rev. Dr. Lowe, traveled to Killead, and on a recent Sunday publicly read the finding in the church. The one-sixth of the congregation who originally brought the charge against Dr. Irwin, absented themselves from the service. The five-sixths of the congregation who are enthusiastic supporters, were present, and the newspapers say that they expressed great satisfaction with the finding. After the service Dr. Irwin was mobbed by his admirers in their efforts to congratulate him on coming through unscathed.

The following is the Commission's finding, read in the church by the Moderator:

"The Commission having visited the congregation of Killead and investigated the circumstances connected with the dismission existing in the congregation, and from the evidence submitted, that Dr. Irwin discharged the duties of the Ministry at Killead with fidelity and efficiency.

"They strongly disapprove of his political activities in America but inasmuch as he now recognizes that these activities were injudicious, having regard to the feeling in the congregation, the Commission would strongly appeal to the Minister and people to cultivate a spirit of forbearance and Christian charity, and to work harmoniously together in the best interests of this historic congregation."

SEUMAS MACMANUS,  
Of Donegal.

## LETTER TO BISHOPS OF POLAND

### POPE DEFINES CHURCH AND STATE JURISDICTIONS

By Monsignor Karol Pucel

I have already mentioned the letter recently sent by His Holiness Benedict XV. to the Polish Bishops. Today I am sending you the text of this very important document which summarizes the views of the Holy See on conflicts respecting questions of nationality. The Holy Father writes as follows:

"In the letter addressed to Us in your name by Our Beloved Son, Alexander Kakowski, Cardinal Archbishop of Warsaw, We read the report of your recent fraternal congress at the tomb of the celestial patron of Poland, Saint Stanislaus.

"This report has caused Us great satisfaction and We fervently beseech God to consolidate with the power of His grace the decisions you have no doubt taken in virtue of your pastoral office, for the good of the souls entrusted to your care.

"In this letter you recall some of the advantages We have had the pleasure of granting the Poles; but far more important and more worthy of notice appear throughout history the proofs of the special love with which the Holy See has constantly surrounded your Nation, a love intensified as the conditions of Poland became worse.

### HOLY SEE PROTECTOR OF POLAND

"In fact, when the civil governments bowed before overpowering force imposing itself upon the rights of justice, and witnessed in dumb silence the suppression of Poland's political personality, one voice alone was raised in protestation—the voice of the Holy See. When the most sacred rights of the Polish nation were trampled upon by a tyrannical regime the Holy See again took up publicly and privately the cause of the oppressed; and when, during the late universal conflagration, the other Powers seemed satisfied with the promise to Poland of a kind of so-called autonomy, the Holy See was alone in insisting several times on the necessity of re-establishing Poland in its ancient dignity, moral and political, and complete independence.

"Our love and forethought towards your nation, Beloved Children and Venerable Brethren, has for its only limit duty and justice.

"Whenever nations differ regarding their interests, it is the duty of the Pope, equally Father to all His children, to observe strict impartiality, and not to side either with one party or the other. The traditional rule of the Roman Curia was also Ours during the Great War, and whatever may have been said to the contrary by badly intentioned men, or at least men animated by scant respect for the Holy See, that golden rule was still Ours in the times immediately preceding the plebiscite events have several times shown, that under the excitement of human passions the laws of right are violated, the same sense of impartial justice obliges Us to reprove and condemn such violence from whatever side it comes.

"Inspired by such deep love for your country, We form the most

ardent wishes and hope that Poland will overcome speedily and successfully the trials it were difficult for her not to be exposed to on resuming political life; and may she attain quickly and easily that peaceful union with the neighboring States so necessary for her prosperity. Your zeal, Beloved Children and Venerable Brethren and that of your clergy, within the boundaries of the ecclesiastical ministry, can efficaciously help to attain such an end.

### BISHOPS AND THE STATE

"In our letter, dated February 10, last, to the Belgian Bishops, We indicated which should be the line of conduct of the clergy and especially of the Bishops in political matters. Suffice it to recall its fundamental principle: As the direction of all that concerns the affairs of the State appertains to the legitimate Civil Powers, equally it befalls the ministers of God to keep in mind the words of the Apostle St. Paul to the Hebrews: 'Omnes potestates hominibus constitutas, pro hominibus constituitur in illis quae sunt ad Deum.' (For every high priest taken from among men is ordained for men in the things that appertain to God, Heb. 5, 1.) In such a manner each of the two powers has a limited sphere of action in which to move. In consequence, the civil power in Poland, in the interest of the public, must help the clergy in the fulfillment of their holy mission, for they would take unfair advantage of their force should they attempt to oppose this clergy, or should they dare try to settle by their sole authority the relations between citizens and God. The Bishops on their side and all other members of the clergy of Poland, while enjoying the benefits of their civil rights like all other citizens, nevertheless as 'Ministri Christi et dispensatores mysteriorum,' (the ministers of Christ and the dispensers of the mysteries, 2 Cor. 4, 1,) must not place the authority of their ministry at the service of political interests, but preaching by word and example the observance of the law and political methods indicated by the civil authorities, must aim above all at the religious and moral training of their fellow-citizens."

### SUBVERSIVE DOCTRINES

"Their vigilance should be intensified especially concerning Protestantism and subversive doctrines tending to corrupt the Faith and the morals of the nation. They will not suffer such errors to spread, but will instill everywhere the healthy orthodox doctrine, endeavoring strenuously to oppose a corrupt press by a pure one. Finally, they shall consider it their obligation (an obligation to be cherished by all who bear a sacred character) to offer the cooperation of their charity to their brothers in the priesthood even should they profess different political opinions and of different nationality and of different denomination. Such diversity, coupled with simultaneous cooperation of the two Powers constantly imbued with the teachings of the Church has never failed to produce salutary effects as well for individuals as for nations.

"Hoping that Our blessing will bring forth for your country beneficial results, We give with all Our heart to you Beloved Son, to the Venerable Brethren, to your clergy, and to all your people as a pledge of divine favors and expression of Our special benevolence, the Apostolic Benediction."

Given in Rome, near St. Peter's the 16th July, Feast of the Commemoration of Our Lady of Mount Carmel in the year 1921, seventh of Our Pontificate.

BENEDICT PP. XV.

## MOVE TO RECALL ENVOY TO VATICAN

London, England.—From various sources there are indications that a new drive is about to be made to have the British Government withdraw its Minister from the Vatican. Up to the present Premier Lloyd George has resisted all attempts to terminate the Vatican Legation, and members who have raised the question in Parliament have been told very definitely that the Cabinet has no intention whatever of recalling the Minister.

However, political Protestantism, which is nothing if not intriguing, is now engaged in working up sentiment in the constituencies, in the hope that imposing sounding petitions to Parliament will bring the Vatican representation to an end.

The United Protestant Council, to which political propaganda is as the breath of life, is now interesting itself in presenting petitions to Parliament. If the statements made public by the United Protestant Council are true, these petitions against the so-called "Papal Envoy" come from the counties of England, Wales, Scotland and Ireland. Even the Channel Islands are said to have contributed their quota of

Protestant protests, while the English communities abroad also are said to have voiced opposition.

The Member for Lanark presented a petition of the Scottish Reformation Society for the withdrawal of the Vatican Minister. Five thousand persons in the County of Gloucester and 20,000 elsewhere were supposed to have signed a petition which the Member for Bristol, a fanatically militant Protestant, brought to the attention of the Parliament.

Now a word as to how these signatures are obtained. There is a pestiferous band going around this country known as the Wycliffe Poor Preachers. They travel around the country in vans, and put up in the villages. In such places they inflame the simple villagers against the ritualistic clergy and the Catholics, and when feeling is at its height they proceed to collect signatures for their no-Popery petitions.

In most cases the people who sign these petitions have not the least idea as to what they are putting their names, and the whole proceeding is as flagrant a piece of politico-religious dishonesty as could be imagined, and quite worthy of the modern disciples of Wycliffe.

## HEART RETURNED TO BELOVED ALSACE

The heart of Mgr. Freppel, former bishop of Angers, has just been transferred from Angers to Obernai, in Alsace, amid manifestations of the most touching solemnity.

Thus has been fulfilled the wish of the great prelate who, in 1891, wrote in his will: "I desire that my heart be transferred to the parish church of Obernai when nevertheless as 'Ministri Christi et dispensatores mysteriorum,' (the ministers of Christ and the dispensers of the mysteries, 2 Cor. 4, 1,) must not place the authority of their ministry at the service of political interests, but preaching by word and example the observance of the law and political methods indicated by the civil authorities, must aim above all at the religious and moral training of their fellow-citizens."

There could be no more beautiful or faithful example of patriotism than that given by this prince of the Church during his whole life. A native of Alsace, he was called to the Episcopate of Angers when his native province was lost to France after the war of 1870. He wrote a letter to Emperor William I. in which he said: "Sire, Alsace will never belong to you, never!"

### MADE A DEPUTY

One of the districts of Brittany sent the courageous bishop to the Chamber of Deputies, where he proved as fervent in his defense of Catholic interests as he was persevering and unshakable in proclaiming the patriotic faithfulness of the Alsacians and their confidence in future reparation. Through the brilliancy of his oratory, the passionate fervor of his interventions and his vigilant zeal, he immediately played a leading role in the parliament.

His death in 1891 was a national loss. The faithful of Angers erected a beautiful monument to him in their cathedral and Mgr. Touchet, who delivered the panegyric, spoke words which subsequent events have proved to be prophetic:

"And now, O Bishop, sleep your sleep. We will trouble it no more until the rise of the dawn so unquerably awaited by us, the dawn which will light Alsace-Lorraine become French again. Then we will come back in obedience to the order you have given us; we will take your heart; we shall prepare for it a crown of lilies, roses, and laurels. Anjou and Brittany will follow it; soldiers and priests, the prelates and the people, will mingle in enthusiasm. And yonder, at Obernai, the whole of Alsace will await us. The mount of Saint Odile will resound with acclamations and song. A soft wind will blow over the vineyards and the great fields of hops and wheat. The brothers so long separated will know each other again, and will sign anew the pact of unending and unlimited devotion to France. Ah, it will be a beautiful day here below. And up above, Monsignor, your eternity will pass more sweetly. O God, Father and Master of peoples, bring about these things in peace and justice. We wait, we believe, we hope!"

The time foreseen by Mgr. Touchet has now come, and in the month of July, 1921, a large crowd assembled at Angers, headed by eight bishops, numerous prelates and canons, hundreds of priests, senators and deputies from Anjou, the mayors, the prefect, and all the authorities of the country.

The heart, which had been kept for thirty years by the Religious of the Retreat, was carried to the Catholic University, whence the procession started. The clergy of every parish, the pupils of all the parochial schools, the Religious of all the communities, and the priests of the district led the procession, the bishops and civil authorities marching at the end. The urn containing the heart was placed on a litter carried by four canons.

### HEART BACK IN OBERNAI

The procession went to the Cathedral, which was richly decorated and filled to overflowing. The funeral service was sung by Mgr. Grellier, bishop of Laval, who was ordained by Mgr. Freppel. After the funeral sermon, which was delivered by the bishop of Quimper, and after the solemn absolution, the procession formed again and proceeded to the railway station, where a special train was waiting. Three hundred notable persons of the diocese formed a guard of honor, crossing the whole of France, from west to east, from Angers to Strasbourg. On the 20th of July, at 6 o'clock in the evening, the heart of Mgr. Freppel reached the Cathedral of Strasbourg, where it was delivered by the Bishop of Angers to the Bishop of Strasbourg. An impressive office was sung in the Cathedral in the presence of an immense crowd.

Lastly, on the morning of July 21, the little town of Obernai regained possession of the heart of its illustrious son. From the whole plain watered by the Rhine, from all the hidden valleys of the Vosges, the Alsacians came in crowds. All the most notable people of the province were there, including Cardinal Luçon and General de Castelnau.

## THE DOMINICANS AT OXFORD

Oxford, England.—"Can we have no hope for the future?" said Cardinal Gasquet, speaking at Oxford at the laying of the foundation stone of the new Dominican church and priory. The Cardinal has just before outlined the devastation which had fallen upon Oxford and the whole of the country when the Catholic Church was swept out by Henry VIII.

"It is"—Cardinal Gasquet went on—"with a vision of the time to come that we assist at this interesting ceremony, and I will be no gloomy prophet. This is what I seem to see.

"When England was one in faith with the rest of civilized Europe, history shows us that there was constant living interchange of teachers and scholars between this England of ours and France, Italy, and Spain. Oxford sent its best students to the schools of Paris, to Rome, Bologna, Salamanca, and other European centers of culture, while students and professors of foreign universities found a hearty welcome in our English centers of learning, to the obvious advantage of true scholarship and of the fellowship of letters.

"In those far-off days there was none of that insular isolation which was quickly manifested when this country was rent from the rest of Christendom in the sixteenth century. The ideal commonwealth of learning, which was based upon the Catholic unity of religion, quickly disappeared in the religious revolutions of that time, and there appeared in its place a spirit of nationalism even in the fields of learning.

"Such restriction of general scholarship was detrimental not only to our English universities, but, as I see it, to the Church itself. The rolls of scholars, say, at Padua, Bologna, Rome, and Paris, no longer record the names of English students and teachers. Englishmen ceased to lecture in their schools, and when returning to this country, no longer brought back with them the learning of other lands and the breadth of spirit, which intimate contact with other nations produced.

"Who can deny that this was a bad thing for England, and it was likewise, as it seems to me, a grave loss to the philosophical and theological schools of Catholic Europe, in which the sound, practical common sense of the northern mind had for generations exercised a wholesome moderating effect upon the special type of the Latin method of thought.

"Am I wrong in seeing in this foundation of the Sons of Saint Dominic at Oxford a possible revival? If I may express my full mind, I have today a vision of what may come to pass at no very distant date. Dare we not hope that here at Oxford, with all the help which connection with the University affords, we may see for Catholic students of England a school of Philosophy and Theology, with the best professors drawn from the Dominicans and Franciscans and the Benedictine brethren, from the ranks of the English secular clergy, and not alone from those already in this country, but from the great teachers these orders possess in other lands and who would contribute to make the Catholic schools of Scripture and Ecclesiastical History, of Philosophy and Theology, at Oxford a power of good for the Church in this country and, I would add, to the world at large.

"Am I too sanguine? This, at least, is my vision today and my hope for the success of the work initiated by the ceremony at which we are assisting."

## CATHOLIC NOTES

The Associated Catholic Charities of the Archdiocese of Chicago, organized in March, 1919, now has a membership of 62,000.

Prominent men and women of Texas have begun a movement to restore and preserve the four historic Franciscan mission buildings in San Antonio.

The Catholic Church of Carough, near Geneva, which was in the hands of the schismatics, or "old Catholics," has just been restored to its former owners, following a request presented by the Catholics to the Municipal Council.

Father Holweck, of St. Louis, is making a study of American martyrdom, and has already listed over one hundred missionaries who gave their lives in laboring for the Faith in this country. And it seems that half of the list belong to New Mexico and Florida.

Recent news from the Catholic Missions at Tokyo convey the intelligence that two of the secular universities are taking up the study of the Catholic religion. It is said that the fear of Bolshevism which is making serious inroads into all classes of society in Japan is partly responsible for this step.

Rome is preparing a two-fold celebration for next year—the fourth centenary of the Sacred Congregation of Propaganda founded by Gregory XV. in 1622, and the first centenary of the Society for the Propagation of the Faith, founded at Lyons in 1822.

New York, Sept. 5.—A report of insurance investigators, showing the Knights of Columbus to be 120% solvent, is declared to create a record for fraternal organizations in the United States, according to directors of the organization who met recently at Hotel Commodore. Funds of the Knights amounting to \$10,000,000 have been invested in Liberty bonds and treasury certificates, according to the finance committee.

Badgrisenbach, Germany, August 28.—When Mathias Erzberger, former leader of the Centrists, was found dead at the hands of assassins near this village last week, a diamond ring which had been presented to him by Pope Benedict and which he always since had worn, was missing, and it was suspected that his slayers had taken it. Police officials found the ring today in the grass a little distance from the spot where Herr Erzberger fell after the assassins had shot him.

Paris, August 25, 1921.—The Abbe Bourjade has just celebrated his first Mass in the Church of a little village near Montauban. Abbe Bourjade was one of the "aces" of the French Air Service during the Great War. At the time of the Armistice he held fourth place for the number of victories he had won, the first three "aces" being Fonck, Nungesser and Heurtaux. He is an officer of the Legion of Honor, one of the youngest, and has received twenty citations in army orders.

Washington, D. C.—Two free scholarships to the Georgetown University School of Law will be given in nine of the largest cities of the United States, according to an announcement of Dean George E. Hamilton. The scholarships have been provided for by the Georgetown Alumni Association and carry free tuition for the morning courses extending over a three-year period. Washington, New York, Philadelphia, Boston, Seattle, San Francisco, San Antonio, St. Paul and St. Louis are the cities for which the scholarships will be given. The scholarships are open to competition.

Protestantism is spending millions to win the faith of Mexican Catholics in El Paso. The Baptist Church recently voted \$800,000 for work there; the Methodist has voted as much as \$500,000 at a single time. El Paso is the strategic centre of Protestant enterprise looking toward the religious domination of Mexico and Central America. The Mexican coming into the United States has no sooner crossed the border line than he sees evidence of the wealth which Protestantism is ready to spend to bring him within its fold.

Dublin.—Rev. P. Confrey, C. C., Killoe, County Langford, has attracted a great deal of attention by his successful revival of home industries among the Catholic poor of his parish. He has reintroduced the almost lost arts—lost in southern Ireland—of scutching, huckling, and spinning of flax, the spinning, reeling, and knitting of wool, the wheel-making, doll-making and other industries. He has exhibited this work and the actual operations at the Royal Dublin Society's Horse Show in Dublin, and at other shows. Some of the workers were as young as six years and as old as eighty years. Father Confrey has just purchased the Donegal home spun loom on which the FitzAlan cloth was woven, and brought to County Langford the operator of the loom to teach his parishioners the lost art of weaving.

Published by permission of Burns, Oates & Washbourne, London, England

HONOUR WITHOUT RENOWN

BY MRS. INNES BROWN

Author of "Three Daughters of the United Kingdom" and "The Girl in the Green Gown"

CHAPTER XXXII.

Once or twice, as they bore him over the grass-grown plot to De Woodville's carriage, which was waiting outside, Leadbitter stirred uneasily, as though he sought to rouse himself and see what was taking place around him...

And now, once more, the sweet breath of heaven fanned and played upon his pallid cheek; but no harsh words hurried him forward. Charity and sweet brotherly love bore him tenderly in their arms and whispered soft words of kindness and joy.

"And now, by Heaven!" said the Earl between his teeth, as the heavy door closed behind them, "once out of this hole, if there be justice on earth, it shall be meted to these poor Edmunds. My friend, thou art a free man once more!"

"Hush, hush!—such language may excite him should he hear and comprehend it," remarked the doctor. "Step into the carriage, sir, and we will lift the patient in beside you; and coachman, do you drive very gently to the address the chaplain has given you."

The man, somewhat astonished at all he witnessed, made no remark, but carefully fulfilled his orders, for which he received praise from the doctor and a handsome acknowledgment from the Earl.

To the surprise and evident consternation of the good brother, the men not only bore their burden into Father Lawrence's own room, but laid it upon his very bed. This last act so paralysed his usually voluble tongue that he was for the time being rendered almost speechless with horror. His arms and eyes were raised to Heaven in hope and less appeal.

"Oh, good Father, has lost his senses. Now all was settled comfortably. It was long since the poor patient's head had rested on so soft a pillow, and the doctor looked pleased and satisfied as he held the sick man's hand and felt his pulse. Had Sister Marguerite been there she would have recognized a strong likeness between this patient and the one for whom she had done and risked so much.

"I think we may take great credit to ourselves," remarked the doctor freely. "Things could scarcely have been managed more prudently or expeditiously. He'll do now until he rouses. Here, my good brother, don't look so scared; but hasten to the kitchen and make the best cup of beef-tea that it is in your power to produce. The better you feed him, the sooner you will get rid of him," he added encouragingly.

"Write down everything that you think would be for his good or comfort," doctor. Spare no expense; my purse is at his disposal," said De Woodville heartily. "I will assuredly do so, my Lord. I will likewise send a good nurse too, who will relieve Father Lawrence of all fatigue and responsibility."

"I know of one already, doctor! A better could not be found. Let us have no strangers here, I entreat. I speak of his wife."

"His wife!" and the doctor gave a low whistle of surprise. "Is she so near, then? No, no, Father. We cannot be too cautious; we must move very, very slowly. He ought not to see her yet."

"Then I shall procure help for the kitchen; and the brother and I will tend him until his wife is permitted to do so. By the way, I must go and tell her of all this."

"No, again, Father; you must remain where you are. He will rouse himself, and it must be from your lips alone that he first learns where he is. Do not tell him too much, ease his mind; satisfy his curiosity; and persuade him to take plenty of good but light nourishment; and, above all, to rest both mind and body as much as possible. I have observed what great influence you have over him, won doubtless by long kindness and sympathy. Cannot you, sir—turning to the Earl—"be the bearer of a message to his wife?"

"Only too gladly. Give me her address, and I will set off at once."

"Stay," said the priest, drawing De Woodville aside; "I must explain matters more fully to you. Let me speak to you apart." They were closeted together for some time; after which, in due course, a fly drew up at Marion's lodgings. She was seated by the window in the humble first floor apartment, waiting and watching for the priest's promised visit, when, to her surprise and consternation, she recognized Earl de Woodville as he stepped from the vehicle. She heard his loud rap at the door, and the distinct tones of his voice as he inquired if Mrs. MacDermot was

in, as he wished particularly to see her. Then, with a beating heart, she heard the echo of his firm tread upon the stairs, preceded by that of her landlady, who, filled with awe, led the way herself. There was such a decided air of authority about the visitor that the woman was secretly convinced he could be no less than a limb of the law—a detective in disguise, no doubt, and hers a house of such noted respectability too. She was "hard of hearing," and so had not caught his name; and her eyesight did not permit her to decipher without her glasses what was written upon his card. Any way, she'd "see the end of this business."

It was a sharp, quick knock that she gave at her lodger's door, and in a strained voice with pallid lips, Marion cried, "Come in!" whilst with trembling limbs she rose to receive her visitor. Had he come to convey to her the good news spoken of by Father Lawrence? or why was he here? Would he know now who she really was?

To use the good landlady's own words, she was "struck all of a heap, quite flabbergasted like," as lingeringly curiously, she witnessed what followed.

"Lady Leadbitter," said the Earl, bowing graciously and advancing to meet Marion, whose hand he pressed warmly within his own, "you have succeeded in hiding from us your identity for so long, but, thank God, we are permitted to know you at last."

"O, Lord de Woodville, pleaded the poor lady, flushing with timid pleasure at his kind words and manner, "you would not blame me if you knew all that I have suffered?"

"I? We—blame you? How could we? Father Lawrence has just told all; and would that you knew how I honor and respect you for the part you have played." Here the door closed very softly after the landlady's exit. "Listen to me, dear lady—and oh, what joy it is to tell you—your poor husband has left that dreary dungeon, please God, for ever. We have but now carried him thence."

"What! He is not dead?" she gasped, shaking from head to foot. "No, no, God forbid! An order arrived from the Home Secretary—there was when it came—for his immediate release, ostensibly on account of his health, but really, I trust, because his innocence is practically established."

With the greatest difficulty she controlled her voice sufficiently to ask, "Where—where is he now?" He pressed her gently into a chair and sitting down beside her, begged of her to be calm. Then in soothing but glad tones he related to her all that had occurred within the last few hours, enlarging upon the joy and happiness they had all experienced in being able to aid in his friend's deliverance, and the determined manner in which he and others were setting about to prove to the world her husband's perfect innocence.

She listened and drank in greedily every word he uttered. She thanked him; oh, how she thanked him from her heart, and blessed God for His goodness; the tears coursed down her cheeks, but she could not utter a word. He had much difficulty in soothing her. He had not realized before how deep and unselfish can be a true woman's love.

"Take me with you," she said at last; "let me see and speak to Father Lawrence." He took her little bag and gently supported her down the steep and narrow staircase; then handed her into the fly which was waiting outside. She had already paid her bill; nothing was owing here. With the aid of her glasses the landlady had deciphered the name upon the visitor's card, so bursting with curiosity she and the whole of the Palmer family, screened by the shabby lace curtains, watched from the parlor window the departure of their strange lodger and stranger visitor.

As Mrs. MacDermot, Marion had usually evaded her master's presence. She never felt quite certain how he might regard her did he know she was the wife of a man convicted of fraud; and yet, now that she knew everything, here was she seated beside him with only the feeling of a great, deep gratitude welling in her heart; for who could have been kinder, more thoughtful, or more considerate towards her than he had been?

"Will you mind," he said kindly, "first tell the driver to stop at the first telegraph office we pass? My wife and many another will rejoice at the message I send them." "Do so, by all means. God alone knows how deeply I thank you and all your kind help and sympathy. The dear little Countess—how good, how kind she has always been to me!"

"You must tell her so, for she blames herself unmercifully for not having guessed your secret long ago and done more for you."

"It would be a base heart that could blame her for unkindness, even in thought, to anyone. He knew how true were her words, and he liked to hear them. They drew up presently; and after despatching his wires, the Earl sprang lightly in beside his companion, and a mischievous smile lit up his face.

"There, now," he said, with an air of amusement, "I guess that I have given those dear ones something to occupy their little brains and tongues with for the next few days. My dear sister deserves to hear the glad news."

Marion did not learn until a few hours later all that she and her husband owed to Sister Marguerite. That same night she was seated in the very room from the window of which Father Lawrence had gazed so wistfully only a short time ago. In the twilight Marion and her kind host were enjoying a happy conversation.

"He has borne the removal so well, and looks so very peaceful and contented, that I feel sure he will be allowed to see you before many hours are over. You see, he has so hoped and prayed for this by day and dream of it by night that it is not all so strange to him as the doctor thinks. Such faith as his I never saw. I was standing quite near to him when he awoke, and I watched him closely. First his eyes fell upon me, and gradually they filled with a soft, child-like trust; then his gaze wandered slowly over the ceiling and walls, lingering with unmistakable pleasure upon each picture hanging there. Last of all he turned them to the mantelpiece, where they rested and centered in loving gratitude upon the large crucifix suspended above."

"Well! I said softly; and he started as I spoke. 'Do you not feel better?'"

"I am so glad to hear your voice," he exclaimed. "Give me your hand, Father. I feared that I was dreaming."

"No, it is all real," I said, pressing my other hand upon his brow. "You are in my house. All that awful misery is over, and you are to grow strong again."

"Father," he replied—and he looked so happy as he said it, holding my hand so tightly—"Father, I told you it would come! I will obey you, for you are my best friend. But you will tell her—my little wife?" Very gently and quietly I promised him everything if he would but obey me, as I am sure he will; so wait a little and endeavor to be patient. Last night I was so tired, and you are so well, her kind voice sounding in his ear, and one dear scathed hand pressing tenderly his shaggy coat, he too was very content and happy.

With a satisfied heart and proud smile, old John Ryder had bidden "Our young lady" a reluctant farewell, and had returned to his duties at his master's home, but he had returned alone. "He has left her to me, though!"

As they neared the great entrance Madge sprang lightly to the ground, and having assisted her companions to alight also, grasped the big bell and rang it with a vigorous pull. So there once again, on the old familiar ground, stands "The United Kingdom." She, the one self-willed, merry Bertie, clothed now in the lowly garb of charity; her winsome face grown sweeter still from its outward expression of unselfish kindness and inwardly glowing with the beauty of peace. Close beside her stands the wet-sky, blushing Marie. Though she had never sought wealth or rank, yet the world had lavished them upon her. But the coronet pressed lightly on her brow; free from all false pride and filled with love and kindness was the still gentle heart of Ireland's daughter.

And little Madge, heretofore so doubtful of her own virtues and strength, stands there also again. She has increased not only in stature and comeliness, but in the beauty of mind and character also. She has traversed the valley of pain and sorrow, has drunk at the fountains of loneliness and suffering, and has learnt to bless the Hand that led her there; so when peace and plenty came she was prepared to use them well, and no heart turns to her in vain.

And now, in justice to this famous convent, I am bound to relate that upon this day at least it broke the record, for, instead of the regulation wait of three-quarters of an hour—which usually occurs at such places, the great bell had scarcely ceased pealing ere the doors flew open to admit the cheerful guests; and what is still more worthy of note and admiration is the recorded fact, that no sooner were the visitors ushered into the old familiar guest-room, than they were met by the Lady Abbess and her Sisters.

Perhaps a bright little sentinel, who had watched from her turret on high the approach of the guests, could in some measure have accounted for the unusually speedy answer to their summons. A pair of clear girlish bright eyes had spied the carriage ere the inmates of it had caught more than a glimpse of the Abbey, and excitedly she had called to the companion who stood near to guard her:

"There, Mary! Now I see them coming; yes, indeed I do! I saw the carriage pass that open space between the little woods."

"Now, Miss Margaret, I'll back me own eyes, for distance like, agin anybody's; and though I was staring me hardest, I never saw no sign of naught like a carriage—of the dear old place. I know you're not, you old silly. I know you're not, old dearie; only out of this tiny window, but at me, lest I should fall. There now—playfully—deny it if you can."

"Rubbish, child!" But the hard mouth could not repress the smile that broke over it.

"There it is again, Mary! Now climb up here and look for yourself; then you will believe me! I see the carriage quite distinctly; and there are three figures inside; and—oh, quite plainly—I can see

the white *cornette* of darling Sister Marguerite. They'll soon be here! I'll run and tell Lady Abbess."

Down she sprang from her rickety perch, shaking the old turret floor, and Mary's heart also; and away she bounded, light as a fawn, this favored child—little Marguerite the Third—to the Lady Abbess's side.

"The little elf!" thought Mary, as she followed her flying charge; but there was a very soft light in her old eyes—as she continued to ponder within herself, "Had ever hair such a bold, daring spirit as this little one, I wonder? Nivver, no niver! And yet how sweet and gentle she can be! Well, anyhow, she shall have her own way, the darling. Old Mary can't find the heart to check her bright spirit; sorrow will come soon enough to mar that bonnie face, I'll not begin it." It seemed as though all the love for her two former mistresses was rolled into one, doubled, and trebled for this little girl—so deeply did Mary love and admire her.

Dear Mother, they are coming! They will be here directly; and dear Sister Marguerite may be tired."

The Lady Abbess—apparently so little aged or altered—smiled cheerfully at the girl's sweet, excited face, remarking as she stroked one little hot hand:

"Then, Margaret, dear child, since you cannot walk, run and meet your mother. How like in face and form to her grandmamma, the dear companion of my youth, is this sweet child," soliloquized the nun; "and yet, whence has she derived that bold, unerring spirit which, even in very childhood, marks her out as one almost fit to command and lead. I marvel much what destiny Heaven has in store for her. It has entrusted much also of wit and talent to her keeping."

But little Margaret had another duty to perform. Between herself and old Father Egbert there had sprung up, strangely enough, a sudden and strong attachment, and today they had a secret together. So away she rushed down the very corridors and passages that Beatrice de Woodville had traversed, when, in defiance of rules and etiquette, she, yet a schoolgirl, was determined to bid her old friend farewell.

TO BE CONTINUED

MOTHER MELSON'S MATCHMAKING

By Mary T. Whiggaman in The Missionary

"The best laid plans of mice and men gang aft aglee."

The two splint wickers on the Melson porch creaked in comfortable union. Mrs. Cynthia Melson and her summer boarder, Miss Ellis, were shelling peas. It was one of the pleasant friendly ways of Miss Ellis to like a share in such domestic duties; picking berries and feeding chickens made her, as she said, "feel" at home, though icily stripping the fresh green peas, seemed scarcely the "homely" kind. But there was no accounting for the vagaries of summer boarders, as Mrs. Melson, from years of past experience, knew. She had learnt to tolerate them indulgently, even when they went to such extremes as taking all the sashes out of her windows to admit night air, which she warned them would set them shivering with three days ago, and demanding ice and lemons to spoil her best Oolong tea.

Still, besides lounging in a pleasant sun before her two boys could take hold of things, these yearly incursions on Melson Farm had proved a three months' outlet for conversational powers that the good woman found sadly hampered by a family of men. The two Melson boys were notorious—"among the lively belles of the neighborhood as 'dummies,'" though their records at school and college, to say nothing of the modern methods they had introduced in their home farm, seemed to make the title in its usually accepted sense rather a misnomer.

But this story begins in years before the Kaiser had set the world afire, and no awakening thrill had as yet come to the young farmers plodding their quiet way over their native hills and quickening their broad acres' plenteous yields. There was no need of summer boarders now, but Miss Eleanor Ellis, wearied out with a gray season and reparations for an autumn wedding, had pleaded for a few weeks' absolute rest with her old friend and hostess before the happy day, and Miss Ellis was one of those charming pleaders who could not be denied. She had the magnetic sympathy that silently invokes confidence and good Mother Melson was pouring out her fears and hopes fell beneath her practiced hand.

"There's folks that say matches are made in heaven, but I never heard of any Scripture for it, did you?"

"Well, don't know," Miss Ellis said, smiling with the detached interest of one whose fullness is secured. "There was Isaac and Rebecca, you remember, and Jacob—" the speaker paused, feeling not altogether sure of her Scriptural ground.

"And a nice mess he made of it," broke in Mrs. Melson, "working for

seven years and getting the wrong woman after all. No, I ain't looking for heaven to settle my boys. And as they ain't the kind to see an inch before their noses, where wimmen folks is concerned, I mean to take a hand in it myself."

"After the good old world fashion," laughed Mrs. Ellis.

"I don't know whether you call it old or new, but it's my fashion," answered Mrs. Melson, rattling the contents of her pan into a yellow bowl and gathering up a fresh batch from the brimming basket beside her. "My boys ain't got no notion of gadding; they jest like to poke 'round the house and farm, studying new ways of draining and fertilizing as they call it. They are making things go, I must say, and it's for me to do my part. It's cording to reason and nature for them to marry, and I'm looking to it that they marry right."

"And how will you manage it?" asked her listener, whose experience had been wide enough to teach her that managing marriages required wit and wisdom beyond good Mother Melson's gifts.

"Pick out their wives myself," was the confident rejoinder. "I'm doing it already. The boys are not the gadding kind, as I said. So I bring the girls here. There's three of them coming today."

"Three?" echoed Miss Ellis, rather startled at such wholesale arrangement.

"Three," pealed Mrs. Melson with satisfaction. "nice girls that I've known all their lives and their mothers and fathers before them. Girls that I'm sure would all make good wives."

"And you mean—you mean," the fine eyes of the young lady were dancing with mirthful amazement, "that nice girls are coming here to be picked out for your sons' wives?"

"Oh, bless you, no, I don't let them guess that at all, or if they do," parenthesized the boys' mother sagely—"we don't put it that way, my dear. I ask them down because I'm lonely and like to have girls around, or because there's a fair or a church supper, or something pleasant going on in the neighborhood, or I think they are looking a little pale and peaked and need some good country fare. And of course, being here the boys have to be nice to them and bea them 'round, and by and by the right ones will come along. Oh! I'm keeping my eyes open. I ain't looking for money. The way they're running the farm now the boys will have plenty of that for their wives, but there's other things." Mrs. Melson was launched in a tide now that swept her beyond all rocks of reserve. "There is Sallie Komde, for instance, as sweet and pretty a girl as you'd see in a day's walk, but, though I wouldn't mention it to anybody else, there's a queer streak in the Romdees. It ain't generally known, but old Silas Komde hung himself on his own barn and two of the boys died in sanitoriums. So I had to cut Sallie out, and Nettie Deane, though her mother and I were schoolgirls together, I couldn't think of Marthy as a mother-in-law to one of my boys. She would drive him to distraction with her nagging, so I don't dare to risk having Nellie down at all. And then there's Betty Wade—"

"You mean Dr. John Wade's daughter?" asked Miss Ellis. "Surely there is no objection to him or her?"

"Oh, John Wade is all right—he was an old sweetheart of mine, and gave Melson a close run for it thirty years ago," laughed Mrs. Melson with an old belle's complacency. "But the girl—the girl—was brought up in a convent and is a rank Romanist! And I'd rather see a son of mine marry a heathen Chinese."

"Oh, would you really?" asked Miss Ellis gently. "Much rather," repeated Mrs. Melson, "for there would be some chance of turning a heathen Chinese into a decent Christian, but with a Romanist there ain't no chance at all. They're set forever and forever, and like as not would carry a man to perdition along with them. No, I ain't bringing any idol worshippers out here. Specially as the boys ain't neither of them professed Christians and, as our minister said the other night, read a lot more books than is good for them. I never held to so much reading. It's unsettling to your mind."

"There comes Dick now," the good woman paused in her confidences as a strapping, sunburned young fellow of five and twenty strode into sight from the fields beyond. "And I'll lay he has forgotten all about taking the spring-wagon into town for the girls."

"Dick! Dick!" she called eagerly; and the young man turned obediently at the call, showing an honest, kindly face lit by a pair of thoughtful eyes.

"Don't forget you are to bring out Jessie Wythe and her cousins today," said his mother. "They are coming to spend Sunday with me."

"What, again?" said Dick pleasantly. "I thought I brought Jessie out last week."

"My dear boy, no; that was Lottie Lane."

"So it was," laughed Dick to Miss Ellis. Mother has so many girl friends that I get them mixed. But Ted and I are stupid company and if she wants something prettier and brighter it's all right. So I'll harness up, mother. How many did you say were coming?"

"Three," pealed Mrs. Melson with satisfaction. "nice girls that I've known all their lives and their mothers and fathers before them. Girls that I'm sure would all make good wives."

"And you mean—you mean," the fine eyes of the young lady were dancing with mirthful amazement, "that nice girls are coming here to be picked out for your sons' wives?"

"Oh, bless you, no, I don't let them guess that at all, or if they do," parenthesized the boys' mother sagely—"we don't put it that way, my dear. I ask them down because I'm lonely and like to have girls around, or because there's a fair or a church supper, or something pleasant going on in the neighborhood, or I think they are looking a little pale and peaked and need some good country fare. And of course, being here the boys have to be nice to them and bea them 'round, and by and by the right ones will come along. Oh! I'm keeping my eyes open. I ain't looking for money. The way they're running the farm now the boys will have plenty of that for their wives, but there's other things." Mrs. Melson was launched in a tide now that swept her beyond all rocks of reserve. "There is Sallie Komde, for instance, as sweet and pretty a girl as you'd see in a day's walk, but, though I wouldn't mention it to anybody else, there's a queer streak in the Romdees. It ain't generally known, but old Silas Komde hung himself on his own barn and two of the boys died in sanitoriums. So I had to cut Sallie out, and Nettie Deane, though her mother and I were schoolgirls together, I couldn't think of Marthy as a mother-in-law to one of my boys. She would drive him to distraction with her nagging, so I don't dare to risk having Nellie down at all. And then there's Betty Wade—"

"You mean Dr. John Wade's daughter?" asked Miss Ellis. "Surely there is no objection to him or her?"

"Oh, John Wade is all right—he was an old sweetheart of mine, and gave Melson a close run for it thirty years ago," laughed Mrs. Melson with an old belle's complacency. "But the girl—the girl—was brought up in a convent and is a rank Romanist! And I'd rather see a son of mine marry a heathen Chinese."

"Oh, would you really?" asked Miss Ellis gently. "Much rather," repeated Mrs. Melson, "for there would be some chance of turning a heathen Chinese into a decent Christian, but with a Romanist there ain't no chance at all. They're set forever and forever, and like as not would carry a man to perdition along with them. No, I ain't bringing any idol worshippers out here. Specially as the boys ain't neither of them professed Christians and, as our minister said the other night, read a lot more books than is good for them. I never held to so much reading. It's unsettling to your mind."

"There comes Dick now," the good woman paused in her confidences as a strapping, sunburned young fellow of five and twenty strode into sight from the fields beyond. "And I'll lay he has forgotten all about taking the spring-wagon into town for the girls."

"Dick! Dick!" she called eagerly; and the young man turned obediently at the call, showing an honest, kindly face lit by a pair of thoughtful eyes.

"Don't forget you are to bring out Jessie Wythe and her cousins today," said his mother. "They are coming to spend Sunday with me."

"What, again?" said Dick pleasantly. "I thought I brought Jessie out last week."

"My dear boy, no; that was Lottie Lane."

"So it was," laughed Dick to Miss Ellis. Mother has so many girl friends that I get them mixed. But Ted and I are stupid company and if she wants something prettier and brighter it's all right. So I'll harness up, mother. How many did you say were coming?"

BARRISTERS, SOLICITORS

MURPHY & GUNN BARRISTERS, SOLICITORS, NOTARIES Solicitors for The Home Bank of Canada Solicitors for the Roman Catholic Episcopal Corporation Suite 53, Bank of Toronto Chambers LONDON, CANADA Phone 170

FOY, KNOX & MONAHAN BARRISTERS, SOLICITORS, NOTARIES, ETC.

A. E. Knox T. Louis Monahan E. L. Middleton George Keogh Cable Address: "Foy" Telephone: Main 461 462 463 Office: Continental Life Building CORNER BAY AND RICHMOND STREETS TORONTO

DAY, FERGUSON & CO. BARRISTERS

James E. Day 26 Adelaide St. West John M. Ferguson Toronto, Canada Joseph P. Walsh Telephone 108 HERALD BLDG. ROOM 24 GUELPH, ONT.

LUNNEY & LANNAN BARRISTERS, SOLICITORS, NOTARIES

Harry W. Lunney, B.A., E.C.L. Alphonse Lannan, LL.B. CALGARY, ALBERTA

JOHN H. McELDERRY BARRISTER, SOLICITOR

NOTARY PUBLIC CONVEYANCER Money to Loan Telephone 108 HERALD BLDG. ROOM 24 GUELPH, ONT.

ARCHITECTS

WATT & BLACKWELL Members Ontario Association ARCHITECTS Sixth Floor, Bank of Toronto Chambers LONDON, ONT.

DENTISTS

DR. BRUCE E. EAD 505, Dominion Bank Chambers Cor. Richmond and Dundas Sts. Phone 5566

EDUCATIONAL

The Influence of a Well-Known School

When you graduate from Westwell School you receive a diploma from the Business Educators' Association of Canada, a nation-wide organization, which conducts all examinations for high-class business colleges from the Merritt Shaw Business College in Vancouver. Holders of this diploma are also the influence of Westwell School, which has stood for thorough training for thirty-six years. These are facts to consider, and will mean much to you when securing a position.

ATTEND

Westwell School Corner Richmond and Fullerton Sts. LONDON, ONTARIO A Business College of Strength and Character

St. Jerome's College

Founded 1864 KITCHENER, ONT. Excellent Business College Department. Excellent High School or Academic Department. Excellent College and Philosophical Department. Address: REV. W. A. BENNINGER, C. B., President.

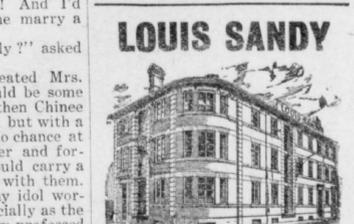
FUNERAL DIRECTORS

John Ferguson & Sons 180 KING ST. The Leading Undertakers & Embalmers Open Night and Day Telephone House 373 Factory 543

E. G. Killingsworth FUNERAL DIRECTOR

Open Day and Night 389 Burwell St. Phone 3971

LOUIS SANDY



GORDON MILLS

Habit Materials and Veilings

SPECIALLY PRODUCED FOR THE USE OF RELIGIOUS COMMUNITIES

BLACK, WHITE, AND COLOURED SERGES AND CLOTHS, VEILINGS CASHMERE, ETC.

Stocked in a large variety of widths and qualities. Samples forwarded on application.

LOUIS SANDY Gordon Mills, STAFFORD, ENGLAND Telegrams—Luisandi, Stafford. Phone No. 101

ST YONGE ST., TORONTO

Phone Main 4030

Hennessey

"Something More Than a Drug Store"

DRUGS CUT FLOWERS PERFUMES CANDLES

Order by Phone—we Deliver

Painting and Decorating

of Churches, Altars, Statues, etc.

JOHN UYEN

39 Briscoe St., London, Ont. Phone 5763-J

"Jessie Wythe and her two cousins. There is to be a picnic at Grove's woods on Monday, and you will enjoy taking such a pretty crowd, I am sure."

"Monday?" There was a note of dismay in the young man's voice. "We were counting on getting at the wheat Monday morning, mother. Can't you put the girls off?"

"No, I can't," was the quick answer. "I've asked them, and they expect to come. The wheat can wait for another day, while you make it pleasant for my girl friends. I've put off many a thing for you."

"So you have," the stony young face softened into tenderness. "Mother has got us there, hasn't she, Miss Ellis? The wheat shall wait, and I'll go for—what girl is it, mother?"

"Jessie. Jessie Wythe, Twenty-third Street. Dick, I never saw such a forgetful fellow. You've brought her out three times this summer. Jessie Wythe and her cousins. Remember, I expect them too."

"All right," answered Dick cheerily. "I'll start off for them right away."

An hour later the spring wagon, which still did duty over the rough roads around Melson Farm, stopped at the door of the Wythe's solid comfortable old mansion, and Dick, who, immersed in the new Agricultural Bulletin he had found waiting for him at the postoffice, had driven six or seven blocks out of his way, sprang up the steps, and announced he had come for his mother's guests.

"Miss Jessie and her cousins." "Yes, sah, yes," the trim little yellow maid answered. "Miss Jessie, she be down directly. She say if you'll jest wait about ten minutes. Her cousin, Miss Billy, is in the parlor now."

And Dick turned into the wide old-fashioned room where a roguish little brown-eyed maid was just settling a flower-wreathed hat to the proper tilt before the long mirror between the windows.

"It was such a bargain I had to take it, Jess," she was saying. "Only six dollars, and such robes. Did you ever see anything lovelier?"

"N-e-er," answered Dick, mused into stammering truth by the picture mirrored before him. "Oh, oh!" the little lady wheeled around in laughing dismay. "I thought it was Jess. I've just bought this hat and wanted her to see it. You are Dick Melson, I am sure. She is expecting you. I am so glad to meet you. I am her cousin, Betty Wade."

And Miss Betty put out a frank, friendly little hand for the visitor's healthy clasp. "You see I've heard so much about you and Ted—isn't that your brother's name?—and the lovely old farm and your mother's creamed chicken and jelly cake. Jess just raved about the good times she has out there. I feel as if I knew you all, even to the cows and chickens. And dad says that your mother was his first sweetheart, and turned his head so completely that he flunked all his first term exams and was sent out west to school. He was only seventeen," laughed Miss Betty, "and grandpa wouldn't stand for any nonsense. Father didn't in those days. They are different now. Why, I had beaux when I was six—"

"Six?" echoed Dick, who had dropped into a comfortable place on the big sofa beside this charming little chatterer. "Sixteen you mean surely?"

"No, indeed, six. I couldn't go to dancing school without them. Nice little boys in knickerbockers that carried my slippers and brought me sticky sugar plums in their jacket pockets."

"And you've been keeping up the business ever since?" said Dick with the smile that lit up his grave face so attractively.

"Oh, no, not ever since," answered his companion demurely. "There were five years in the convent, you know. Lovely years, I must say, but without a beau in sight. Sounds sort of trying to girls outside, but it isn't really as bad as they think. We had jolly times at St. Mary's. If it hadn't been for dear old dad needing some one to keep house for him I might have stayed forever."

"Forever?" echoed her listener not quite grasping the finality of this decision.

"Yes, forever," nodded Miss Betty. "A nun, of course." "Good Lord," fairly gasped Dick. "You! a nun?"

"I really don't know that they would have taken me," said the young lady, shattering another "Romish" bugaboo with the doubtful words. "But they might. Mother Benedicta, the most beautiful and adorable woman you ever saw, a perfectly angelic saint, said she was a madcap girl herself."

"Still, as both she and Father Felix agreed, my duty was plainly with dad; so it's settled." And Miss Betty's resigned sigh dimpled into a most bewitching smile.

"And I must say since I have been home I've had the time of my life." "And we'll break your record if we can at Melson Farm. Give us a week, can't you?" continued Dick, his handsome face aglow. "We'll have dances and drives and picnics and everything else that will make things jolly for you. I've a mare that you can have at your call, and a new catboat on the river," and the waiting wheat and all other agricultural interests went glimmering out of the speaker's horizon flooded now with the radiant possibilities of a visit from a "cousin" like this. "You can count on me day and night to give you a rattling good time."

"Oh, I'm sure you would," dimpled Miss Betty, "but—but I am not invited, you see." "Not invited, not invited! Why haven't I just come for you—for Jessie and her cousins?"

"Not for me," the speaker shook her flower-wreathed hat decidedly. "For Jennie and Polly Wythe, who are upstairs dressing to go with you now."

"Thunderation," burst with unaccustomed force from Mr. Melson's lips. "But you will come, too. You must. There is plenty of room for all. Mother will be delighted."

"Oh, will she?" Miss Betty lifted a pair of dancing eyes roguishly. "I am not so sure of that." "And why not?" asked Dick, conscious of a tempestuous disappointment as had never darkened his calm career.

Again the mirthful eyes met his own. "Don't ask me," murmured Miss Betty. "But she has never invited me and never will—"

"I'll see about that," said Dick, his eyes flashing resolutely. "Oh! no don't—don't. For I wouldn't go anyway. But, but—the spark in the brown eyes died into a roguish gleam as the "invited cousins" and Jessie came hurrying down the stairs.

"You can come and see me you know—"

"I can't think what has come over Dick," said Mother Melson some three months later to her younger son. "He hasn't been himself since—since—let me see—last August, when I had Jessie Wythe and her two cousins for a week-end visit. Do you suppose he is in love, Ted?"

"Looks rather that way," answered Ted briefly. "Thank the Lord," was the relieved reply. "Though he has kept mum about it, sure. Which girl is it?"

"I haven't asked him," said Ted evasively. "Two such dumb heads I never saw," broke out the good woman indignantly. "I'll find out if you can't."

"I wouldn't if I were you, mother, counselled Ted slowly. "It sort of rubs it in to talk to a fellow as hard hit as Dick—when the girl turned him down."

"Turned him down!" echoed Dick's mother hotly. "You don't mean to tell me, Ted Melson, that Jessie Wythe or her cousins or any other girl I have had out here would turn my son down?"

"No," replied Ted gravely, though there was a faint twinkle in his eye. "I don't suppose they would. But this is a girl you haven't had out here, mother. Dick has been wild over Betty Wade ever since he met her at Jessie Wythe's last summer."

"Betty Wade!" echoed his mother in dismay. "That rank Romanist that I have kept out of my house?"

"Yes," said Ted. "But—but you couldn't keep Dick out of her house, so the game didn't work."

"But you needn't worry. There's another side of the question. Dick has hit the Rock of Rome with a thud. Betty won't marry your son because he is a Protestant."

And though it sobered the little flower-wreathed fairy that had bewitched Dick into womanly gravity and sweetness, Betty held her ground until—until the storm reached the New—storming the depths and shaking the heights, arousing all true and free men to a sense of new duty.

And Dick, leaving Ted to till the fields and thresh the grain, to feed the arriving hosts, went across the sea followed by tears and prayers of which he did not guess.

And Over There in the Shadow of Death the Light shone for him—the Light he had been too true and honest to mock with lip service even for Love's sake.

There was a dark, dark time when John Wade took out his daughter to weep with a sorrowing mother as that mother felt with widowed grief. But the darkness passed and Dick came back—with one empty sleeve, it is true, but with a heart whose love was unchanged, a soul awakened to fuller, deeper life.

And Mother Melson rocks upon her sun-lit porch in a new content. "There do be matches made in Heaven," she agreed with the sweet-faced young matron who was her confidant of yore, "though I was sure sot agin it once. Dick and Betty's one of them, sure. Such out and out Christians I never seen, though they do be Romanists."

READING GUILD DOING GOOD WORK IN ENGLAND

London, August 18.—"The Conversion of England by Books" is the motto under which the Catholic Reading Guild carries on its apostolate. With Cardinal Bourne as its President, and such well known Catholics as Mr. Edward Eyre, Vincent Wareing, the publisher, on its committee, this Guild from its central office and reading room off Holborn, close to where the Knights of Columbus had their club during the War, acts as a kind of spiritual nerve centre, reaching out through its fifty branches,



Every 10c Packet of WILSON'S FLY PADS WILL KILL MORE FLIES THAN \$800 WORTH OF ANY STICKY FLY CATCHER

Clean to handle. Sold by all Druggists, Grocers and General Stores

The number of readers who make use of the reading room and library runs into the thousands, many of them non-Catholics; others being Catholics who first made their acquaintance with Catholicism through the medium of the book room, which the Guild calls its "Propaganda Shop."

Although the work of the Catholic Reading Guild is carried on very quietly and unostentatiously, its influence is none the less far-reaching. Boasting only one paid official, the library of the Guild, with its 15,000 or more volumes, is open every day and all day for the benefit not only of enquiring non-Catholics, but also to Catholic students who may wish to consult the more scholarly works that are to be found on the shelves, alongside the simple legends and stories for children.

Nor are the activities of the Guild confined merely to those who come to read in the library. There is also a lending department which sends books through the mail, while through the 50 provincial branches an increasingly large number of readers is being served with literature.

The reading room is situated at 17 Red Lion Passage, Holborn, London.

IS YOUR BOY AT SCHOOL

If your boy thinks that he would rather go to work than return to school, read him the figures recently compiled by Mr. H. E. Miles, a New York engineer, formerly president of the Wisconsin Board of Vocational Education. Mr. Miles believes that a boy who has a high school training will beat out the boy who stops at the eighth grade, and that the boy who works his way through college has the best chance of attaining real success. He then states that of 33,000,000 men and women whose academic career stopped with the completion of the elementary grades, only 800 "became distinguished." Of 2,000,000 who completed a High School course, 1,245 "became noted," while out of 1,000,000 college graduates, 5,763 "reached distinction." That is, with an elementary schooling only, the chances of success are one in about 41,250, but with a High School certificate, about one in 1,608, while for the college graduate the chance is one in 173. No one, of course, will accept these figures as absolute, but they do indicate with accuracy the certain truth that for a young man beginning to make his way in life, a sound education is an asset of incalculable value.

Whether or not the Catholic fathers and mothers of today have lost that high esteem of education which characterized the Catholics of forty or fifty years ago is a question for debate. But that many Catholic parents of today are far too easy in yielding to Jimmy's pleadings to be allowed to get a job is by no means debatable. When the army training schools were installed in our colleges during the War, it was melancholy to note in how many instances the Jewish and non-Catholic boy could come forward with full high-school credits, while Catholic boys were forced to apply their wits for the devising of schemes to make up for credits not attained. Education is not the whole of life, but it is a great part of it as the world goes today. Without his bachelor's degree a boy is barred from the best professional schools, and in none of them is he eligible unless he can present at least two years of college work. It is clear, then, that unless we send our boys and girls to High School and college, Catholics will soon be without representation in the professions. Even in the business world the training represented by the college degree is always valuable, and in some departments is now required.

It is a fatal kindness to allow a boy to terminate his education at the moment in which he tires of it. The part that makes him tired is probably the part he needs most. You can no more sharpen a boy's wits on the fads and frills of studies than you can edge an axe on a cake of butter. Wise and loving parents will endeavor to turn the boy's thoughts as soon as possible to the prospect of High School and college, thereby avoiding the difficult process of afterwards forcing him into the paths of higher learning. Many a man today blesses the memory of a father whose only legacy to him was a college education. But let Catholics remember that the only place for a Catholic student is a Catholic school. Better far, lack of all "distinction" than distinction

that is won at the expense of debased morals and a weakened faith.—America.

WOMEN'S-MINISTRY AGITATES ANGLICANS

London, Eng.—The ministry of women in the churches, which has been passed upon in a somewhat modified degree by the National Assembly of the Church of England, seems to be likely to give rise to a sharp controversy. The High Churchmen and the Anglo-Catholics are, on the whole, opposed to it, though perhaps here and there some radical among the clergy may be found in support.

National Railways At the Fair

Unique and Instructive Exhibit Depicting Extent of Government-Owned System

If there is any single exhibit at this year's Canadian National Exhibition that will prove to be a Mecca to visitors, it is that of the Canadian National-Grand Trunk Railways. Both from the standpoint of interest that it will excite and the wide knowledge it will disseminate, the exhibit is of outstanding importance. The exhibit occupies two of the large circular rooms in the Railway Building. As the display in each room is fundamentally different, each has, of course, its own particular feature.

Canada's National Way

The large circular room at the northwest angle of the building is devoted to one particular purpose: the conveying to visitors a conception of the extent and importance of Canada's "Great National Highway," with its 22,375 miles of steel rails, and an aerial demonstration of the vastness of the country and the rich resources peculiar to each of the nine Provinces of the Dominion. The provision made for attaining this two-fold object is both unique and elaborate.

Skirting in circular form about two-thirds of the room is a painting nearly a hundred feet in width by nearly twenty feet in height. On the left, or eastern side, as the visitor enters, is depicted a section of the Pacific coast extending from south of Portland, Ore., to north of Prince Rupert, while its view inland extends well into the prairie country. Within this area are shown the location of the principal cities, rivers, lakes and that vast range of mountains stretching eastward some 400 miles. There is also shown in heavy red lines the various routes of the Canadian National Railways System operating in that part of the country.

At the other, or western, end of the picture is depicted the Atlantic coast from south of New York to Labrador. Hudson's Bay, with its various feeding streams, stands out in bold relief. So, in a modified way, do the Great Lakes and the St. Lawrence and other important rivers of the area covered by the picture. Standing out in bold relief, in red, are the gridiron of railways owned and operated in Eastern and Middle Canada by the Canadian National Railways—the largest single system in the world, and the only system whose lines run wholly through the Dominion from coast to coast. The location of the principal cities is also shown.

Appropriately grouped in the centre of the picture between the scenes depicting the Pacific and Atlantic Coasts are large paintings representing each of the nine Provinces. A forest of giant trees depicts the lumbering resources of British Columbia. A vast herd of sheep grazing upon the prairie is emblematical of Alberta. Standing sheaves of wheat, with fields, and elevators in the background, represents Saskatchewan. The Fort Garry Hotel, standing near the remaining section of old Fort Garry, indicates the growth of Mani-

The pivot of the whole controversy appears to be that if women are to have a ministry, what shall be its limits? Now the Anglicans, or some of them at all events, have a habit when a liturgical or ecclesiastical matter is under discussion, of going back to distinctly Catholic sources to prove their point. It is not altogether honest, because it assumes to a very large extent that the Anglicans and the Catholics in communion with the Holy See are all the same.

But in the present instance the advocates of admitting women to the ministry have hit upon two things; one is that in an ancient memorial to a Lady Abbess of pre-Reformation days that Lady Abbess

is represented as wearing a cope; the other instance is that certain orders of Canonesses in the Catholic Church wear the rochet or surplice as part of their religious costume. From this it appears to have been deduced that the Catholic Church does admit of ministry of women.

As an Anglican writer on this topic of the ministry of women says, "These things do not trouble Roman Catholics. For them the present practice of the Church as voiced by the Roman authority rules what is actually done today." But that looks perilously like regulating the ministry of women in the Church of England by the customs of the Catholic Church, and the Anglicans have not reached that stage—at least not yet.

ST. MARY'S COLLEGE HALIFAX NOVA SCOTIA

Conducted by the Christian Brothers of Ireland

COURSES — ARTS, ENGINEERING COMMERCIAL HIGH SCHOOL PREPARATORY

for Boarders and Day Students College Re-Opens Sept. 12 Apply for Prospectus

University of St. Francis Xavier's College ANTIGONISH, NOVA SCOTIA

COURSES IN ARTS SCIENCE, ENGINEERING AND LAW

School Opens Sept. 15th, 1921 Terms moderate. Apply for Calendar

Rev. H. P. MacPherson, D. D. PRESIDENT.

St. Joseph's Academy NORTH BAY, ONT.

Residential and Day School for Young Ladies and Little Girls

Middle, Lower and Commercial Schools Art and Music Prospectus on Application

LORETTO ACADEMY IS IDEALLY SITUATED OVERLOOKING NIAGARA FALLS

Primary, High School and Commercial Courses Matriculates at University of Toronto Music in Affiliation with same University Special attention to Drawing and Painting

APPLY MOTHER SUPERIOR

Ursuline College of Arts

The Ladies' College and Residence of the Western University, London, Ontario

Under the patronage of His Lordship The Right Rev. M. F. Fallon, D.D. Bishop of London.

All Courses Leading to Degrees in Arts

Date of Registration Oct. 3rd, 1921 For information, apply to Brescia Hall LONDON, ONT.

Irish Orators and Oratory

Edited by Alfred Percival Graves, M. A. William Magennis, M. A. Douglas Hyde, LL.D.

With an Introduction by Professor T. M. Kettle

SPEECHES BY

- Edmund Burke (1730-1797) Henry Flood (1732-1791) Walter Hussey Burgh (1742-1788) Henry Grattan (1745-1820) John Philip Curran (1750-1817) Richard Brinsley Sheridan (1751-1816) Peter Burrowes, K.C. (1758-1841) John Sheares (1756-1798) Theobald Wolfe Tone (1763-1798) William Conyngham Plunket (1764-1854) Thomas Gould (1766-1848) Daniel O'Connell (1775-1847) Robert Emmet (1778-1803) Richard Lalor Sheil (1791-1851) Isaac Butt (1812-1879) Thomas Francis Meagher (1823-1867) The Rev. Mr. Cahill The Manchester Martyrs A. M. Sullivan (1830-1884) Lord Russell of Killowen (1832-1900) Charles Stewart Parnell (1846-1891) Michael Davitt (1846-1906) John E. Redmond (1861)

Price \$1.50 Postage 10c. Extra

The Catholic Record LONDON, CANADA

St. Michael's College Toronto The Catholic College of the University of Toronto All Courses Leading to Degrees in Arts REV. H. CARR, C. S. B., Superior REV. F. D. MEADER, C. S. B., Registrar ST. MICHAEL'S COLLEGE SCHOOL HIGH SCHOOL DEPARTMENT COMMERCIAL DEPARTMENT PREPARATORY DEPARTMENT

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50. Publisher & Proprietor, Thomas Coffey, L.L.D. Editors (Rev. James T. Foley, B.A., Thomas Coffey, L.L.D.)

LONDON, SATURDAY, SEPT. 17, 1921

THE SPIRIT OF LAWLESSNESS

That a spirit of lawlessness is prevalent throughout the world is an indisputable fact. The criminal statistics of the various countries bear witness to an unprecedented growth in crimes.

It is notorious that the thefts from the mails and express companies and other carriers have grown to enormous proportions. Shipments of goods and particularly of liquor are no longer safe from pilfering.

It has been estimated that in the United States the annual profits from violations of the prohibition laws have reached the enormous figure of \$300,000,000. Similar figures might be compiled for Canada.

In the greater sphere of social life we find the same revolt against the institutions which have the sanction of the past. Laws which mark the decent restraint of print, speech and dress have in recent times been increasingly disregarded.

All these are but illustrations of the general revolt against the authority of the past—a revolt that can be measured by the change in the fundamental presumptions of men with respect to the value of human experience.

As an illustration of this latter fact we may cite a recent article of Morrison I. Swift, appearing in The Nation, wherein he states "that with 6,000 Protestant pulpits now vacant and the prospect of double that number empty a year hence, we have entered a veritable theological crisis."

"They have struck because the theological training of students is out-of-date. Good colleges and

universities introduce young men to modern ideas and the modern world: the religious institutions then invite them to take on the harness of antiquity, which they cannot do without self-stultification.

Mr. Swift's article is indeed a startling revelation of the revolt against faith in the ranks of our separated brethren—a revolt which spells only disaster for them.

But whilst we are happily free from any doctrinal revolt, we cannot deny that the prevailing spirit of lawlessness has in a few cases manifested itself, in opposition to the legitimate exercise of ecclesiastical authority.

Speaking last Christmas Eve, in an address to the college of Cardinals, the Holy Father gave expression to an estimate of present conditions which should have attracted far greater attention than apparently it did.

The Pope said that five plagues were now afflicting humanity. The first was the unprecedented challenge to authority. The second, an equally unprecedented hatred between man and man.

The challenge to authority of every description is universal. Two of the oldest and greatest empires which together have more than half the world's population—China and Russia—are in the throes of anarchy; whilst in many others such as Egypt and India the spirit of revolt is abroad.

As regards the second plague mentioned by His Holiness, the War to end war only ended in unprecedented hatred between nation and nation, class and class, man and man.

Everywhere the phenomenon has been observed that, with the highest wages known in the history of modern times, there has been an unmistakable lessening in efficiency, and that with an increase in the number of workers there has been a decrease in output.

With the last count of Pope Benedict's indictment we are most concerned, namely the denial of the spiritual in human life, for until this perverse tendency shall have been reversed, all is hopeless. The sole remedy for all our plagues is the true appreciation of things spiritual.

"IRELAND'S POWER TO STAND ALONE"

The fallacy has frequently been stated that Ireland has not the resources and strength requisite to stand alone, that her position requires that she should be a vassal State or a dependent province.

Let us then consider first Ireland's size. Ireland is slightly greater than Austria, a little smaller than Portugal and almost the same size as Panama, Belgium, for whose right to independence half the world went to war.

Next take the criterion of population. Are the Irish people too few to sustain their independence or defend it if attacked? The fact that the British Government, with all the engines of modern warfare, has concluded a truce with Ireland is the first answer to the question.

The third fallacy, one of the oldest and most tenacious, is that Ireland is too poor to be free. The truth is that Ireland produces a greater revenue than any of the small nations already mentioned.

Thus an Irish writer states that "Liberty costs only 46 shillings per head in Chile and Portugal; 55 shillings in Switzerland; 76 shillings in Holland; 104 shillings in Uruguay; 68 shillings in Denmark; whilst in Ireland subjection and terrorism have cost 231 shillings per head."

In the matter of trade, so far from being a burden upon England's hands, Ireland, besides supplying her neighbor with the large cash contribution already stated, is also of all the nations of the world, except the United States, England's best customer.

Ireland therefore possesses like Canada, Australia or South Africa, not only the moral right to freedom based upon an ancient nationality and a distinctive culture, language and tradition, but also the material resources necessary to govern herself successfully, for we have seen that she is larger, more populous and produces a greater revenue than many of the nations which enjoy the boon of controlling their own affairs and determining their own destinies.

NO MYSTERY

By THE OBSERVER

I read with some interest the following letter:

To Editor of New York Times:

There must be a good many people who, like myself, are unable to see any mystery in the present prevalence of unemployment, and if there is anything beyond the simple statement of facts which I will try to set forth, you might do a public service by expounding it.

The community is in sore need of houses, clothes, food, railway facilities and many other things. The criminal classes who have been guilty of the nefarious act of saving up some money would like to provide these things, if I myself would like to provide a few books, but the wages of labor forced up during the War make it impossible to provide the things with reasonable safety, not to speak of profit.

If there's anything more in the situation, pray let us have it. HENRY HOLT. Dublin, N. H., Aug. 30, 1921.

This gentleman charges up the whole thing to high-wages; and no other cause of the prevalence of unemployment seems to have occurred to him. He says he would like to furnish some books himself; and apparently he finds the cost of publication too high, and he thinks that labor is at fault.

The wages of some classes of labor have undoubtedly been too high. The wages of some classes of labor have unquestionably been too low. The average wage of labor has not been too high.

Many other things have been contributing causes of the undue inflation of the costs of production. For instance, there has been speculation in raw materials of all kinds; the massing of capital for the purpose of buying up, holding, and boosting the price of all kinds of raw materials.

The manufactured goods have likewise been controlled by massed capital. Price-fixing has become quite common. This did not begin during the War, but the superficial plentifulness of money gave an opportunity for bolder indulgence in that immoral and illegal practice.

The whole situation has been artificial; and the too high wages paid to skilled labor have been only one item in a long and complex account. The sudden expansion in the circulation of currency; the too easy credit afforded by banks to those whose purpose was to control supplies, both raw material and manufactured goods; the general recklessness consequent on the false appearance of general prosperity; the feverish excitement of the times; all these must be taken into account in considering the causes of the situation in which we in North America were for some years.

Even now, manufacturers are clinging desperately to war prices, and letting go, bit by bit, with a groan at every inch. The trusts and combines are not yet convinced that they have had all the war-profits they can get.

Why blame all the inevitable reaction on labor and its wages? Is it strange that unemployment should follow the feverish rush of war-time production; a full half of which was production for sale to people whose pockets were temporarily full of war-time money? A vicious circle must be broken somewhere.

I know business men who had persuaded themselves that the war-time rush would last for five years after the War; but it did not last two. Had it lasted, they would have gone on paying war-time wages; but would Mr. Holt have got his books published any more cheaply in that case?

Labor has something to give up, of course; but labor may pertinently ask whether, while it is being readjusted, the war-millionaires are not to undergo some readjustment too.

Money has not only been "saved" during the War; it has been robbed, stolen, extorted, in millions and hundreds of millions. Those who did that are now represented as ready and eager to provide all that their country needs; and are only prevented by the outrageous demands of labor which is reluctant to be readjusted. The picture is not true to life.

But are they entitled to be dealt with on that basis? That is the

question that labor unions are asking and it is an exceedingly pertinent question.

Undoubtedly all employers are not millionaires; nor has every employer prospered unduly through the troubles of his country. But neither has every workman been too highly paid. Generalization is quite useless in these matters.

We shall certainly come at last to labor and wages courts. Also, the accumulation of huge fortunes out of the ordinary necessities of the people will sooner or later have bounds put to it.

NOTES AND COMMENTS

A GATHERING which promises to be unusually noteworthy is to be held in Montreal on September 21st and 22nd. While primarily the annual meeting of the Catholic Truth Society of Canada, in its plan and scope the gathering is resolving itself into a conference for the discussion of questions concerning the welfare of Catholics generally in Canada.

When, at the instance of the late Cardinal Vaughan, then Bishop of Salford, a conference of this kind was first proposed in England in 1886 there was some division of opinion as to its timeliness and practicality.

The ideals of the city, the State, the nation, the school, and the Church, will never rise higher than the ideals of the home, for the home is the foundation of society as well as the most ancient of all God-ordained institutions.

WE HAVE not seen the complete agenda of the conference to be held at Montreal, but are given to understand that among those who have intimated their intention of participating in its proceedings are at least one Archbishop and four Bishops; Sir Charles Fitzpatrick, Lieutenant Governor of Quebec; Sir Bertram Windle, and other prominent public men.

Somebody has said that homes are workshops into which God sends little babies for parents to fashion into men and women fit for His service in the great world's work, and yet how many home methods invite fatal disaster, as the countless number of half-built human tabernacles testify.

WITH a programme such as that outlined in part the forthcoming conference cannot fail to be interesting in its proceedings and beneficial in its results.

Parental delinquency does not always mean the failure to provide clothes, food, shelter, and an education, but rather failure to recog-

nize the rights of boyhood and girlhood as well as their potentialities; the failure to give sympathetic companionship; to give time to answering the serious questions; and to give love to heart-hungry adolescents.

Undoubtedly all employers are not millionaires; nor has every employer prospered unduly through the troubles of his country.

Smiles by his cheerful fire, and round surveys His children's looks, that brighten at the blaze; While his lov'd partner, boastful of her board, Displays her cleanly platter on the board."

BOY LIFE

PARENTAL DELINQUENCY

(Adapted from Gibson's "Boysology")

"At night returning, every labor sped, He sits him down, the monarch of a shed;

Smiles by his cheerful fire, and round surveys His children's looks, that brighten at the blaze;

The ideals of the city, the State, the nation, the school, and the Church, will never rise higher than the ideals of the home, for the home is the foundation of society as well as the most ancient of all God-ordained institutions.

Parents control the bodies and minds, the hearts and souls of their children, not so much by what their ancestors were as by what they themselves do and think."

Somebody has said that homes are workshops into which God sends little babies for parents to fashion into men and women fit for His service in the great world's work, and yet how many home methods invite fatal disaster, as the countless number of half-built human tabernacles testify.

Parental delinquency does not always mean the failure to provide clothes, food, shelter, and an education, but rather failure to recog-

nize the rights of boyhood and girlhood as well as their potentialities; the failure to give sympathetic companionship; to give time to answering the serious questions; and to give love to heart-hungry adolescents.

Fathers cannot have a vital part in the business of building their boys into right kind of men by the use of the "absent treatment" method.

For a dog's true heart for that household beat At morning and evening, in cold and heat.

He was a dog. And didn't stay To cherish his wife and his children fair.

His heart grew callous, it's love-beats rare. He thought of himself at the close of day, And, cigar in his fingers, hurried away

But—he had a right to go, you know! He was a man."

Much could be said also in criticism of mothers, who become so absorbed in the uplift of other people's children and humanity in general that they woefully neglect their own flesh and blood.

Sometimes I think that a healthy, normal specimen of a boy is made up of fifty per cent. noise and fifty per cent. dirt. The boy who is never noisy and never gets dirty is abnormal, and should be taken to a physician at once.

If, however, a nervous, grouchy father comes home in the evening, and this small edition of noise has on hand an unexpended surplus and gives even as much as a "yip" at once there is an explosion on the part of father and the boy is suppressed. Again, if the boy should happen to be in one of his rare moods of quiet, mother anxiously inquires, "What is the matter, Charlie, you're so quiet? Don't you feel well?"

When the home-coming of father becomes an event to be looked forward to with delight, instead of anticipated with fear, on the part of the boy, there will take place a wonderful change in our rapidly deteriorating American home life. Making a living has become so problematic that many fathers are failing to take enough time to make a life, either for themselves or their boy.

"Good night, old pard, here's where we part. The kids at home are looking for their dad. I'll see you in the morning?"

Over a year ago he resigned as curate at St. Stephen Church to go

PROVIDENCE MINISTER BECOMES CATHOLIC

Providence, R. I., Aug. 29.—A conversion of supreme local importance became known recently when it was learned that Rev. John C. Petric, formerly curate of the fashionable St. Stephen Episcopal Church of this city, had renounced his membership in the Protestant Church and was received into the Catholic Church.

SEPTEMBER 17, 1921

to New York. While there he came in contact with Father Paul, of the Society of the Atonement, at Graymoor. It was here that his desire to join the Church culminated in acceptance into it. During the present summer, at a well-known Catholic University, he has been engaged as instructor, and it is his intention to fit himself for this work in Catholic schools in the future.

THE POPE'S PROTEST SUPPRESSED CATHOLIC HIERARCHY OF THE HOLY CITY DEPLORE CONDITIONS

Advices received from Rome by the N. C. W. C. News Service, through its correspondent there, Monsignor Enrico Pucci, reveal that the Holy Father's recent allocution dealing with conditions in Palestine was suppressed by the Palestine censor, the only references to it published there being the unfavorable notices appearing in Jewish journals, which in several instances added comments insulting to the Pope.

These advices also corroborate the statements in the dispatch from Jerusalem carried by the N. C. W. C. News Service on August 8 regarding the deplorable conditions now existing in the Holy City. These conditions have become so offensive to Christians that the Latin Patriarch of Jerusalem, Monsignor Barrasina, has been moved to protest them.

By Monsignor Enrico Pucci Rome, Sept.—I cabled to the N. C. W. C. News Service a story of the Arab delegation on its arrival in Rome on the way to London to protest to the British Government against Zionism and to defend the rights of the Christian and Mohammedan population of Palestine.

Moussa Kazam Pasha El Hussein is the head of the delegation, which includes A. M. Shammy, Mouin El Madi, Amin El Tamini, Haj Tewfik Hama and Shibly Jamal, secretary. Two of them are Christians and four are Mohammedans, all natives of Palestine. I met them and their conversation was specially interesting because all of them, whether Christian or Mohammedan, recalled enthusiastically the Holy Father's declaration about Palestine and Zionism in his Consistorial Allocution of June 13 last.

THE POPE'S ALLOCUTION It is necessary to understand thoroughly the importance of the Arab delegates' statements and to assist this morning I shall quote the paragraph of the allocution regarding Palestine:

"You will certainly remember," said the Holy Father to the Sacred College, "that in the Secret Consistory, held on March 10, 1919, We showed Ourselves much preoccupied by the turn that events, after the War, were taking in Palestine, the land so dear to Us and to all Christian hearts, because consecrated by the Divine Redeemer Himself during His mortal life. But Our apprehension, far from diminishing, becomes graver every day. In fact, if then We deplored the nefarious work of the non-Catholic sects in Palestine—sects who take pride in calling themselves Christians—now also We must raise the same complaint, seeing how, provided as they are with abundant means, they continue their work more actively than ever, taking skillful advantage of the immense distress into which those populations fell after the tremendous War.

"On Our side, although We have not ceased to help those exhausted populations, giving a new impulse of life to many charitable institutions (which We shall always do as long as We have strength) We cannot, however, give all the help needed, particularly for the reason that with the means put at Our disposal by Divine Providence, We must respond to the cries of sorrow that from all sides are raised towards the Apostolic See. And We are thus obliged to view with great anguish the progressive spiritual ruin of souls so dear to Us, and for whose salvation have worked so many men full of apostolic zeal, first among all the sons of the Seraphic Patriarch of Assisi.

"When the Christians, by means of the allied armies, resumed possession of the Holy Land, We united with all Our heart in the general exultation of all the Faithful; but Our joy was not quite free from fear, expressed in the above-mentioned Consistorial Allocution, that following such a good and significant event, the Israelites might take Palestine a preponderant and privileged position.

"To judge by the present state of things, Our fears have been realized. It is known in fact that the situation of Christians in Palestine, not only is not improved, but on the contrary has grown worse owing to the new civil regulations established there, which aim—if not in the intention of those who published them, certainly in fact—to expel the Christians from the posts they have hitherto occupied and substitute Hebrews in them. Nor can We but deplore the intense efforts which many are making to transform into pleasure resorts, with all the worldly attractions which, deplorable everywhere, are much more so where at every step are to be found the august memories of Religion.

"But, as the situation in Palestine has not been as yet definitely settled, We even now raise Our voice, in order that when the time comes to give it a permanent settlement the rights of the Catholic Church and those of all the Christians, rights already theirs and already proclaimed in Palestine, may be definitely immutable. We certainly do not wish to deprive the Jews of their rights; We want nevertheless that they be not in any way preferred to the just rights of the Christians. And to this end We warmly exhort the Governments of all Christian nations, even non-Catholic, to watch and co-operate with the League of Nations, which, so it is rumored, will examine the rules and regulations of the British mandate in Palestine."

The president and the secretary of the delegation said to me, after we had together read over this document: "The Pope is the only one who has had the courage to express so clearly and strongly his opinion of the situation in Palestine. All know that England, more than any other nation, is under Zionist political influence and the Pope very wisely wished to remind people that Palestine is not an English colony; that England is there as a mandatory of other nations and that the mandate has not been yet even formally confirmed.

"So the Pope's appeal to the Christian Powers corresponds perfectly to the juridical state of Palestine and all the people there feel the deepest admiration and gratitude towards the Holy Father."

UNION OF CHRISTIANS AND MOHAMMEDANS

"It appears to me that not only the Christians, but also the Musselmans, are animated with the same feelings of admiration and gratitude," I said.

"Just so. They have perfectly combined their plans in defense of their country's rights and for the preservation of the sacred and historical character of the Holy Land. We recognize that the Holy Land does not belong to us alone, but to the whole world; therefore we also wish to be entrusted herewith with the duty and honor of guarding it as in the centuries past. On the other hand, the Zionist policy, backed by England and carried out by the High Commissioner himself, Sir Herbert Samuel, aims at bending us under the Jewish domination.

"The National Home to be erected for the Jews in Palestine is only a blind shielding another plan—the creation of a regular Israelite State. Palestine has been thrown open, uncontrolled, to Jewish immigration and large elements of Bolshevism are to be found among the Jewish refugees from Russia and Poland. To these elements are due the disturbances and riots such as those very serious ones of Jaffa which recently have upset Palestine. Lately, however, it was stated that the High Commissioner, Sir Herbert Samuel, had forbidden Jewish immigration, or rather, simply suspended it temporarily and for a very short time.

"Meanwhile Jewish imposition has made gigantic strides. The Hebrew language has been recognized as the official one on a par with English and Arabic, and far from being in any way useful, the innovation has created great confusion and expense. The Jews represent only eight or nine per cent. of the population and only two per cent. of this small minority know Hebrew.

"All the posts of any importance in the public offices are occupied by Jews and some of these functionaries exercise their authority in a truly autocratic and tyrannical manner. It is sufficient to name the Legal Secretary, Mr. Bentwich, who gives forth and revokes laws most whimsically and should one venture any remark he answers that he is the Law. Thus, the country should be governed by Turkish law, but the Peace Treaty with Turkey having been neither signed nor published, several laws drawn up purposely to favor the Jews have been arbitrarily introduced, such for example, as that concerning the buying of land, in consequence of which land in Palestine is fast becoming almost exclusively the property of the Jews."

"But have the inhabitants of Palestine no legally recognized political rights?" "None whatever, so far. There has been some talk about a plan to constitute a Government Council in which twelve members would be elected by the people, but by the Government itself and these twelve members would be handicapped in the Council of far more than twelve Government functionaries; so you will easily understand that all possibility of independence and control over affairs would be denied them. Moreover, this plan amounts only to unconfirmed reports; nothing has been done so far."

THE CONDITIONS OF THE POPULATION "What is meanwhile the people's state of mind?"

"It is not difficult for you to imagine. All are exasperated," was the reply. "On one side Jewish preponderance and Jewish impositions; on the other the Bolshevist elements among Jewish immigrants combine to cause disturbances which sometimes become more serious, like the disorders at Jaffa. In those events, it is easy to see whence came the blows. At Jaffa all the wounds of the Arabs were caused by gun shot, whereas those of the

Jews were due to stick or knife. This proves that the Jews had organized the conflicts and were ready with firearms. In Jaffa, according to declarations of English officers, in one particular Jewish house alone were found three tons of dynamite. You will understand our fear that at any moment an attempt will be made to blow up either the Holy Sepulchre or the Mosque of Omar."

"But does not the British Government take measures for the public safety?" "Of course it does; only these measures are all against the people of Palestine—the former occupants, and in favor of the Jews. For instance, the Government has ordered disarmament, and this has been scrupulously carried out in regard to the Arabs, while the head of each Jewish group has received a certain quantity of guns and ammunition, which have been deposited in a room the key of which, however, is always kept by its official."

"In case of a revolt, the Arabs, it must be remembered, have been disarmed by order of the Government, and should there be no time to call for the help of the regulars, the official above mentioned is authorized to distribute arms to his partisans, who can make any use of them. With such arrangements thus sanctioned by law, any conflict and any massacre can occur."

THE PROGRAM OF THE NATIVES

"But meanwhile what is the practical program you propose?" "The program that we propose to follow in London is to act with the utmost energy to enlighten the Government which we believe, is almost entirely deceived about the real conditions in Palestine. We wish to give full information on the subject and make clear at the same time that should there be no rectification of the state of affairs there is threat of the greatest and most imminent peril. We hope to find strong support in British public opinion, as we believe that the nation is finding Jewish influence on British politics too strong."

"And instead of the Zionist policy what do you ask for Palestine?" "We ask that our country remain ours, and that we be entrusted with the care of all the Holy Relics there, with the full responsibility of such a sacred trust before the whole of the civilized world. We ask that our life should be free and independent. We therefore do not accept Balfour's declaration by which a National Home is created for the Jews in Palestine. Finally, we ask for the creation of a National Government responsible to a parliament elected by the people; that is to say, say by Christians, Musselmans and also Jews who were settled in the country long before the War."

THE ECCENTRICITY OF MARRIAGE

By G. K. Chesterton

It is hard to imagine a figure more sad than that of a secularist limited to secular matters. A man like Bradlaugh, one feels, could hardly have been fully himself if his survey had found the world as devoid of any delist as of any duty. A man like Huxley, in his most famous books and lectures, seems much more fascinated and fascinated about the theology he renounces than about the biology he recommends. Artistically and apart from opinion, he is more inspired by the swine not going with a rush down a steep place into the sea, than by the glaciers going down a steep place with a more leisurely and even nonchalant air, or the crayfish who find themselves in the sea without any such impetuous effort. Religious belief seems to have almost morbid attraction for those who repudiate it as unnecessary; and (as Professor Phillimore has remarked somewhere) the real difficulty now is to keep any debate on any subject clear of the religious quarrel. One cannot write, like Swift, about a broomstick without having to assure some anxious agnostics that it is not a witch's broomstick or, like Cuvier, about a piece of bone without disclaiming all pretence that it is a relic.

I am not at all surprised, therefore, that in my friendly difference with Mr. Haynes, it should be he who is really trying to pin me to purely sacramental and even sacerdotal questions, of whether and when a marriage may be declared to be no marriage; whereas I have only tried, and unsuccessfully, to pin him to the purely secular question of whether his own divorce schemes are likely to be a social nuisance or not. On the question of whether any particular marriage should be annulled, as not having had its mystical efficacy at all, I could not in any case pronounce; for this could only logically be done by something claiming to be a religious authority; and I do not claim to be any kind of authority, religious or irreligious. But even such transcendental convictions as I do hold, I deliberately refrained from introducing. Nor shall even the theological enthusiasm of Mr. Haynes fire me to forget altogether those little earthly affairs to which I limited my brief study. I will suffer no such sensible doctor to drive me so deep into the divine science, that I deny their own proper dignity even to secular things. And in such parts of his reply as touch on secular matters I

ceded thus swiftly in any of the other cases? Is England growing freer in any of those other things? And how does he explain the difference; save by saying, as I say, that this one movement goes, very unconsciously, with the servile stream? —The New Witness.

The key of this part of Mr. Haynes' case can be found, I take it, in the word "ideal." He suggests more than once that he fully agrees with me in supporting the ideal marriage, or at least undissolved marriage; I am sure that in his case this stands for a great deal of substantial sympathy and practical support of the home, especially of that poor home which is now so peculiarly endangered. Unfortunately, on the theoretic side, the word "ideal" is far from being an exact term, and is open to two almost opposite interpretations. For many would be prepared to say that marriage is an ideal as some would say that monasticism is an ideal; in the sense of a counsel of perfection, a rare and abnormal advantage. Now certainly we might preserve a conjugal idea in this way. A man might be reverently pointed out in the street as a sort of saint, merely because he was married. A man might wear a medal for monogamy; or have letters after his name similar to V. C. or D. D.; let us say "W. for 'Lives with his Wife,' or 'S. N. D. for 'Still Not Divorced.' We might, in entering some strange city, be struck by a stately column erected to the memory of a wife who never ran away with a soldier, or the shrine and image of a historical character, who had resisted the example of the man in the New Witness parade, in bolting with the children's nurse. Such high artistic hangings would be quite consistent with Mr. Haynes' divorce reform, with re-marriage after three years, or three hours. It would also be quite consistent with Mr. Haynes' phrase about preserving an ideal of the family. What it would not be consistent with, is the perfectly plain, solid, secular and social usefulness which was what I alleged to belong to the law of marriage. It would not make the average family an absolute against which misgovernment wars in vain. It would not arm the household against the tyrant as the State is armed against the foreigner. It does not ensure that whatever the unjust ruler strikes he will find, not a dust of atoms, but solid blocks of social fidelity. Nothing can serve that particular purpose except a universal, or any rate a general acceptance of the family tie, not only as an ideal but as an obligation. And I certainly do hope to safeguard all marriages, in the only sense in which a sane man can have such a hope; that is, I think the anomalous solitude or accidental temptations, of the few unhappily married or lawfully separated person, would not be too high a price to pay for the universal power of that obligation.

Now as to the allegation that these cases are not few, or not few enough to be thus accepted, we are doubtless confronted with the whole problem of the health of society. On one point at least Mr. Haynes may be reassured; whatever I am defending I am not defending what he calls the status quo in England. I can easily believe that in this our law is an unprincipled hotch-potch; for our whole society is an unprincipled hotch-potch. And what I urge to Mr. Haynes, about the mass of the modern abuses of marriage, is what I urged Mr. Fordham about the mass of the modern abuses of drink; that in so far as their number and degree is really abnormal, it is because all the circumstances in which they exist or try to exist, are abnormal in other ways. As beer has not a fair chance among men who are denied bread, so marriage has not a fair chance among men who are denied in fact the same capitalistic forces driving men towards malnutrition or an immoral celibacy as drive them towards an alternative of arsenic and cocoa. I have said that I decline to be drawn into a debate here about the other assumptions, which Mr. Haynes cannot in any case be expected to accept; and a contemporary incident may well serve as a warning. I would suggest to Father Bernard Vaughan, with great respect for one entirely right in the essential quarrel, that he is strategically mistaken when he answers Dr. Inge's argument, that fewer children would have a better time, merely by saying that it is better still to have a better eternity. A man like Dr. Inge would probably think it rather exists only in a metaphorical sense, or whether the word for eternal life, in the original Greek, does not mean a leather bottle. The thing to say to a man like Dr. Inge is "Reverend Sir, I know all about you and your views on Labor; and what you really mean is that you don't want to have to ask the rich to pay the poor well enough to allow them to have large families. Therefore you call the coming cry for bread and justice a mere crying for the moon." And just as it is the evil modern conditions that should yield, to give a better chance for children, so it is they that should yield, to give a better chance to husbands and wives. Finally, I will only say here that Mr. Haynes is fully justified in claiming that his sincere efforts in this matter have met with rapid and remarkable success. But Mr. Haynes can also claim much more gloriously, that he has fought for other forms of freedom, in a hundred matters from debate to drink. Will he ask himself one little question to oblige me? Has he suc-

ceeded thus swiftly in any of the other cases? Is England growing freer in any of those other things? And how does he explain the difference; save by saying, as I say, that this one movement goes, very unconsciously, with the servile stream? —The New Witness.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized. Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perituity. Help to complete the Burses.

Gratefully yours in Jesus and Mary. J. M. FRASER.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,097 80 Joseph Anstett, Chepstow 1 00 Reader, Wauchope, Sask 2 00 Kathleen Ruddy, Ottawa 3 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,211 45 Mite Box, Jr. Dept. King's Cove School, Bonavista 2 20 H. A. Gananque 1 00 Reader 5 00 A Friend, Toronto 5 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,470 44 J. O. A. G. 36 00

COMPONENT OF THE AFFLICTED BURSE

Previously acknowledged \$382 50 ST. JOSEPH, PATRON OF CHINA, BURSE Previously acknowledged \$2,071 69 A grateful mother per S. A. 1 00

BLESSED SACRAMENT BURSE

Previously acknowledged \$527 65 ST. FRANCIS XAVIER BURSE Previously acknowledged \$280 80 HOLY NAME OF JESUS BURSE Previously acknowledged \$229 00

HOLY SOULS BURSE

Previously acknowledged \$1,056 75 Memory Capt. P. J. Howard, St. John's 2 00 Friend, Tweed 10 00 A Friend, Newcastle 5 00 Lucy Murphy, Victoria 1 00 Mmes. N. S. 40 00 Mrs. M. Mellhargey, London 2 00

LITTLE FLOWER BURSE

Previously acknowledged \$680 84 Friend of the Missions 5 00 Jas. A. Chisholm, Calgary 5 00

SACRED HEART LEAGUE BURSE

Previously acknowledged \$1,774 07 Jas. A. Chisholm, Calgary 5 00 Mrs. J. S. St. Columban Miss Geraldine Hebert, Sherbrooke 25 00 C. H. C. 5 00 Inverness branch League of the Sacred Heart 10 00

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE GREAT WORK GOES ON Grosswerder, Sask., August 7, 1921.

Dear Madam: In reply to your letter of the 4th of July I might say that a few days ago I received this box with contents. Accept herewith my best thanks.

I can assure you that I appreciate very much your work and cannot forget you and all the zealous members of your Society in my prayers. Your Society has already done so much for myself and my mission that I will never forget them. At the same time I would express the humble wish that they would not forget me in their future distributions. If I could express a little wish I would be very thankful for some altar supplies such as linen and some vestments as I need some for one of my missions. Thanking you and your Society for all past favors and assuring you at the same time of my prayers especially during the Holy Sacrifice of the Mass, I beg to remain, yours thankfully.

REV. T. PALM, O. M. I. The Auxiliary has sent Rev. Father Palm a supply of vestments and altar linens.

Pringle Rupert, B. C. June 30th, 1921. President of Ladies' Auxiliary, Catholic Church Extension. Dear Madam: On my return from my pastoral in the mountains of the Interior of B. C. I have found the case of

Church vestments you have so kindly sent me. I have found also the box of Montreal, all in good order. This means a double supply, as you say, but I say it is not too much as I can dispose of every bit of it. The mistake is a happy one, perhaps a providential one as for many years I have received nothing from the Women's Auxiliary. Kindly accept my deepest thanks and believe me yours devotedly in Christ. E. M. BUZON, O. M. I. Bishop.

Fort Providence, N. W. T., July 25, 1921. President Women's Auxiliary, Catholic Church Extension. Kind Benefactress: I have the honor to acknowledge the receipt of your letter of March 6th on June 21st, and the case of toys on July 14th. The box of toys of last year is at Fort Smith, some one told me, and will come by the last boat, with the freight. If not, write to Messrs. Revillon Bros. about it.

My letter of acknowledgment and thanks of 1919 was sent to 67 Bond St., Toronto, and now I see that my last one was delayed quite a while. I am very sorry to have caused you so much anxiety, still I do not feel guilty. Be assured, dear Madam, that we are grateful to you and all the kind ladies of your Circle for your devotedness towards us and children. Yes, we greatly appreciate your kindness, which can be rewarded by our dear Lord only. Every day, in union with our good little Indian children, we beg of His Sacred Heart to bestow on you all His most abundant blessings, and we feel confident that our Merciful Lord feels, or better, pays our debt of gratitude. I am sending "Little Green Glove," etc." which is so fine. What a nice prize to work for! Wishing you, dear Madam, and all the kind ladies, health, happiness and prosperity in your undertakings, I beg to remain, yours ever gratefully in Xto, SISTER LACHANCE Superior. Fort Smith, N. W. T. July 25, 1921.

Dear Madam: I am pleased to acknowledge receipt of your nice box of toys for our children, the 14th of July. It came in good order. We are all very glad to get those toys, but particularly myself because I will be able to prepare a nice Christmas tree for my pupils. I will not forget to tell them where all these beautiful toys came from, and to ask them to pray for their kind benefactors and the good Auxiliary women, and I beg you to accept the expression of my own gratitude. Yours gratefully in the Sacred Heart. SISTER GADBOIS.

Such is the story revealed by our mail and it tells in simple words the work that is carried on week after week for Catholics who live far

from the homes of many of our readers. Yet the message carried needs little explanation. In Christ we are not divided. The faith that inspires those who think of the far distant missionaries is the faith that is planted in the hearts that are replying now with words of gratitude. The Ladies Auxiliary works for the equipment of God's altars and they see to it that proper vestments and altar linens are provided so that the surroundings of the Blessed Sacrament may breathe a spirit of faith and love for God. Who but will praise and assist in such good works.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

PREVIOUSLY ACKNOWLEDGED \$4,690 40 M. Dorion, Arnprior 1 00 Reader, Wauchope, Sask 2 00

MASS INTENTIONS Mrs. Thos. Kickham, Souris West 2 00 Mrs. C. D. McKinnon, Souris East 4 00 Mrs. M. Mellhargey, London 5 00

PRIEST FROM U. S. SHOWS LOURDES TO PILGRIMS

American pilgrims to Lourdes are being given a cordial reception by the Rev. J. M. Chevalier who served five years in the Altoona diocese, and who assisted in receiving the 70,000 doughboys who visited the shrine while in France. Father Chevalier went back to France as an army chaplain in 1918 and was at Lourdes in 1919, when the great pilgrimage of three thousand American soldiers was made to the shrine. Three bishops of France honored the pilgrimage with their presence. Hundreds of doughboys were conducted through the three churches, to the Grotto itself and along the Way of the Cross each day by Father Chevalier. Now that the War is ended and visitors from all parts of the world are again beginning to throng Lourdes, Father Chevalier remains on hand to receive them. Thousands who have come to visit the battlefields of France are visiting the place where the Blessed Virgin appeared to Bernadette Soubiroux and which has been honored by so many signal miracles.

Some persons would do well to cultivate what many have by nature—that happy disposition of being content with the so-called simple things of life. Let us cherish any good thought and good resolution, any holy impulse that has been awakened.—H. R. Howells.

from the homes of many of our readers. Yet the message carried needs little explanation. In Christ we are not divided. The faith that inspires those who think of the far distant missionaries is the faith that is planted in the hearts that are replying now with words of gratitude. The Ladies Auxiliary works for the equipment of God's altars and they see to it that proper vestments and altar linens are provided so that the surroundings of the Blessed Sacrament may breathe a spirit of faith and love for God. Who but will praise and assist in such good works.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

PREVIOUSLY ACKNOWLEDGED \$4,690 40 M. Dorion, Arnprior 1 00 Reader, Wauchope, Sask 2 00

MASS INTENTIONS Mrs. Thos. Kickham, Souris West 2 00 Mrs. C. D. McKinnon, Souris East 4 00 Mrs. M. Mellhargey, London 5 00

PRIEST FROM U. S. SHOWS LOURDES TO PILGRIMS

American pilgrims to Lourdes are being given a cordial reception by the Rev. J. M. Chevalier who served five years in the Altoona diocese, and who assisted in receiving the 70,000 doughboys who visited the shrine while in France. Father Chevalier went back to France as an army chaplain in 1918 and was at Lourdes in 1919, when the great pilgrimage of three thousand American soldiers was made to the shrine. Three bishops of France honored the pilgrimage with their presence. Hundreds of doughboys were conducted through the three churches, to the Grotto itself and along the Way of the Cross each day by Father Chevalier. Now that the War is ended and visitors from all parts of the world are again beginning to throng Lourdes, Father Chevalier remains on hand to receive them. Thousands who have come to visit the battlefields of France are visiting the place where the Blessed Virgin appeared to Bernadette Soubiroux and which has been honored by so many signal miracles.

Some persons would do well to cultivate what many have by nature—that happy disposition of being content with the so-called simple things of life. Let us cherish any good thought and good resolution, any holy impulse that has been awakened.—H. R. Howells.

Such is the story revealed by our mail and it tells in simple words the work that is carried on week after week for Catholics who live far

from the homes of many of our readers. Yet the message carried needs little explanation. In Christ we are not divided. The faith that inspires those who think of the far distant missionaries is the faith that is planted in the hearts that are replying now with words of gratitude. The Ladies Auxiliary works for the equipment of God's altars and they see to it that proper vestments and altar linens are provided so that the surroundings of the Blessed Sacrament may breathe a spirit of faith and love for God. Who but will praise and assist in such good works.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

PREVIOUSLY ACKNOWLEDGED \$4,690 40 M. Dorion, Arnprior 1 00 Reader, Wauchope, Sask 2 00

MASS INTENTIONS Mrs. Thos. Kickham, Souris West 2 00 Mrs. C. D. McKinnon, Souris East 4 00 Mrs. M. Mellhargey, London 5 00

PRIEST FROM U. S. SHOWS LOURDES TO PILGRIMS

American pilgrims to Lourdes are being given a cordial reception by the Rev. J. M. Chevalier who served five years in the Altoona diocese, and who assisted in receiving the 70,000 doughboys who visited the shrine while in France. Father Chevalier went back to France as an army chaplain in 1918 and was at Lourdes in 1919, when the great pilgrimage of three thousand American soldiers was made to the shrine. Three bishops of France honored the pilgrimage with their presence. Hundreds of doughboys were conducted through the three churches, to the Grotto itself and along the Way of the Cross each day by Father Chevalier. Now that the War is ended and visitors from all parts of the world are again beginning to throng Lourdes, Father Chevalier remains on hand to receive them. Thousands who have come to visit the battlefields of France are visiting the place where the Blessed Virgin appeared to Bernadette Soubiroux and which has been honored by so many signal miracles.

Some persons would do well to cultivate what many have by nature—that happy disposition of being content with the so-called simple things of life. Let us cherish any good thought and good resolution, any holy impulse that has been awakened.—H. R. Howells.

Such is the story revealed by our mail and it tells in simple words the work that is carried on week after week for Catholics who live far

from the homes of many of our readers. Yet the message carried needs little explanation. In Christ we are not divided. The faith that inspires those who think of the far distant missionaries is the faith that is planted in the hearts that are replying now with words of gratitude. The Ladies Auxiliary works for the equipment of God's altars and they see to it that proper vestments and altar linens are provided so that the surroundings of the Blessed Sacrament may breathe a spirit of faith and love for God. Who but will praise and assist in such good works.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

PREVIOUSLY ACKNOWLEDGED \$4,690 40 M. Dorion, Arnprior 1 00 Reader, Wauchope, Sask 2 00

MASS INTENTIONS Mrs. Thos. Kickham, Souris West 2 00 Mrs. C. D. McKinnon, Souris East 4 00 Mrs. M. Mellhargey, London 5 00

PRIEST FROM U. S. SHOWS LOURDES TO PILGRIMS

American pilgrims to Lourdes are being given a cordial reception by the Rev. J. M. Chevalier who served five years in the Altoona diocese, and who assisted in receiving the 70,000 doughboys who visited the shrine while in France. Father Chevalier went back to France as an army chaplain in 1918 and was at Lourdes in 1919, when the great pilgrimage of three thousand American soldiers was made to the shrine. Three bishops of France honored the pilgrimage with their presence. Hundreds of doughboys were conducted through the three churches, to the Grotto itself and along the Way of the Cross each day by Father Chevalier. Now that the War is ended and visitors from all parts of the world are again beginning to throng Lourdes, Father Chevalier remains on hand to receive them. Thousands who have come to visit the battlefields of France are visiting the place where the Blessed Virgin appeared to Bernadette Soubiroux and which has been honored by so many signal miracles.

Some persons would do well to cultivate what many have by nature—that happy disposition of being content with the so-called simple things of life. Let us cherish any good thought and good resolution, any holy impulse that has been awakened.—H. R. Howells.

Such is the story revealed by our mail and it tells in simple words the work that is carried on week after week for Catholics who live far

from the homes of many of our readers. Yet the message carried needs little explanation. In Christ we are not divided. The faith that inspires those who think of the far distant missionaries is the faith that is planted in the hearts that are replying now with words of gratitude. The Ladies Auxiliary works for the equipment of God's altars and they see to it that proper vestments and altar linens are provided so that the surroundings of the Blessed Sacrament may breathe a spirit of faith and love for God. Who but will praise and assist in such good works.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

PREVIOUSLY ACKNOWLEDGED \$4,690 40 M. Dorion, Arnprior 1 00 Reader, Wauchope, Sask 2 00

MASS INTENTIONS Mrs. Thos. Kickham, Souris West 2 00 Mrs. C. D. McKinnon, Souris East 4 00 Mrs. M. Mellhargey, London 5 00

from the homes of many of our readers. Yet the message carried needs little explanation. In Christ we are not divided. The faith that inspires those who think of the far distant missionaries is the faith that is planted in the hearts that are replying now with words of gratitude. The Ladies Auxiliary works for the equipment of God's altars and they see to it that proper vestments and altar linens are provided so that the surroundings of the Blessed Sacrament may breathe a spirit of faith and love for God. Who but will praise and assist in such good works.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

PREVIOUSLY ACKNOWLEDGED \$4,690 40 M. Dorion, Arnprior 1 00 Reader, Wauchope, Sask 2 00

MASS INTENTIONS Mrs. Thos. Kickham, Souris West 2 00 Mrs. C

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOY, D. D.

EIGHTEENTH SUNDAY AFTER PENTECOST

THE POWER OF FAITH

"At that time, entering into a boat, Jesus passed over the water and came into His own city. And behold they brought to Him one sick of the palsy, lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: 'Be of good heart, son, thy sins are forgiven thee.'" (Matt. ix, 1, 2)

Faith seems limitless in its power. Throughout the whole Gospel we have excellent examples of the wonderful benefits faith brings to man. It causes His Maker from His throne to look down upon him with a sympathetic eye, while allowing him, poor earthly creature, to raise his heart to love his God, to lift his eye to see Him, and to elevate his mind to come to the knowledge of Him. When faith abides in a man, as it did in the instance related in the text, it is almost impossible to enumerate the blessings that it may bring to him. And, after all, to a person well disposed, faith is easy of acceptance. It does not require study, nor labor, nor any great sacrifice. It is true that many outside the fold look upon faith as a sacrificing of reason. This is not so. Rather is it the ennobling of the highest faculties of man, for when a man believes on faith he believes on the authority of God. When he believes on the authority of the historian, who is but human and fallible, he places himself, as a rule, under the laws of the material world. So it is with whatever we believe in this world, on the authority of anyone other than God. It must all be human, no matter how learned the man from whom it proceeds, and so we need make no apology for faith. Those who do not possess it need more than an apology to those who do, whom they frequently ridicule. Such a curse as the total absence of faith is more deplorable than the misfortune of ignorance, for unbelief is more debasing than lack of knowledge. The humblest person can have a faith that will carry him to the sublimest truths of heaven, but he can not always—nor does he very often—have even a knowledge of the highest truths of earth. On the other hand, many a one with a great and comprehensive knowledge of the things of earth has no faith. Who will doubt that the position of the former is the better. Human knowledge will count as nothing toward the final perfection of man, unless it is joined with faith; whereas faith, without even a pretense of human knowledge, will make one see God as He is.

Faith fills the mind with the blessedness of heaven, and it forms temples of righteousness and peace in this world. It makes the human eye look beyond the fleeting things around it; it causes the heart to love more than the things with which it comes in immediate contact, and it enables the mind to rise to a sublimity far above its natural powers. Faith is the sweetened oil, gentle and refreshing, that flows over the wants of suffering humanity. It is a balm to the arrow-pierced heart, and it is the tie that links man to man and man to God in the bonds of purest love. Well has it been said in the Gospel that if one possesses faith he can move mountains. It may not be that we can move these mountains in a material way, but the figure serves to show us how strong faith is. By faith we can fathom the reason and the reality of their existence. Though huge, grand, and majestic, though high above them, as they are seated from them to One who is seated high above them. As we gaze upon them in all their beauty and magnificence, we realize, too, that they must pass, that their solidity will not always be stable, and that some day they will crumble like all other material things. It would be impossible for man to begin to enumerate the blessings that faith brings to us during our pilgrimage on earth. He alone who possesses faith can speak of it; he who is without faith knows nothing of it.

The reason why people do not understand the catastrophes that occur in the world, the unpleasantness of life, the uncertainty of the future, and the hard sufferings of daily existence, is because they lack faith. Without faith it is impossible to understand life, to know whence we came and whither we are going. It may be said it is a good argument to prove the necessity of faith, from the fact that we do not know our religion without it, and, as a consequence, could not know our end did we not possess faith. But God has been more generous in the blessings that he has given us, because of our faith. He has not intended faith simply for our knowledge, for the elevation of our minds to things existing in another sphere, but he also has intended it to help us even in a material way in the sphere in which we live. Outside of him who has felt these benefits, no one knows this better than he who deals with people who have faith. The only real consolation of the minister of God in his work for the Lord is the fact that he sees solid faith in those among whom he labors. He knows that every throb of their hearts is different from that of those deprived of faith. He knows that the words that fall from their lips are more truthful than the words of those who have not faith. He knows that the submis-

sion with which they accept the ills of life is more sincere than that of those who know not God by faith. He feels that he can rise with confidence and speak to them of things of religion, and of other things that relate to God. He will be given a willing ear, he will please their hearts and will enlighten their minds. He will make bright the path which they are following through life and offer to them guidance on their journey to the shore of Eternity.

Blessed above all on earth is he who has faith, but he must pray in the words of the Gospel that he believe yet more, and above all things he must lead a life that will be consistent with his faith. Instances are numerous in which people possessed of this greatest of blessings have in time lost it. Not only has this happened to individuals, but entire nations have fallen away. A review of the history of the world will convince us how lamentable are the consequences to those who have lost the faith with which God blessed them. From the first time that man sinned, God punished him for his lack of faith; and all the plagues and scourges that have come from the hand of God have been sent upon man not only because of his sins, but also because he had either lost faith or had neglected to live up to its practices. And people should remember that faith comes from God, hence every one may receive it; but, as with all other gifts of God, a person must be under the influence of divine grace to receive faith and live up to it, and to have any assurance of persevering in it. It is true that faith and sin can be co-existent in a man, but such faith is dead. We refer to a heavenly faith—a faith that makes a person live, hope, and love; a faith that makes him overcome all the difficulties of life, traveling unswervingly the path set for him, and finally reaching a safety that is eternal. A faith, in other words, by which we live, with which we live, and in which we live; a faith that brings us to the presence of God, where it will be turned into a true light by which we shall see God face to face, know Him as He is, and enjoy Him eternally.

"ALL ROADS LEAD TO ROME"

By Henry C. Watts

West Malling, Kent, Eng.—For many hundreds of years there has been a saying in Europe that all roads lead to Rome, and as I sit here under an ancient walnut tree in the grounds of Malling Abbey I wonder how many feet have passed along the white dusty road that winds through the Abbey domain on the road to Rome.

The walnut tree which flings its wide shadows across the roadway which just here is little more than a track, was an old tree when Henry VIII. drove out the Benedictine nuns from Malling, where they had lived ever since Bishop Gundulf of Rochester built their Norman Conqueror's Abbey at the same time as he built Rochester Castle.

Many feet have passed along this dusty path in the course of centuries; some on their way to Rome, and some, perhaps to perdition. For the roadway leads right under the ancient abbey gate, with its chapel and lodge over the gateway and tradition says that when the four knights who murdered St. Thomas in the Cathedral at Canterbury fled in panic from the scene of their sacrilegious crime, they made for Malling Abbey, where they demanded hospitality for the night.

Whether that be true or not, it is still said by quite trustworthy persons, that in a certain room of the gatehouse on a particular night of the year the tables are turned upside down, and that the sound of hasty panicky feet is heard trending heavily across the old roadway. A little stream runs along the road, and flows along the borders of the old garden of the nuns and skirting the grey cloisters and ruined tower of the once magnificent abbey church.

THREE WHO FOUND THE ROAD I remember being here some years ago, when I was a boy, and at a time when the abbey was occupied by a community of Anglican Benedictine nuns. Under this same old walnut tree I listened to three Anglican clerics talking. They were Mr. Richards, the Chaplain of the Abbey, Mr. Penson, a young Anglican clergyman at that time curate to the Vicar of Kensing; and the Superior of the then Anglican Benedictines, Dr. Aelred Carlyle. Since that time all have gone; they have all passed along the white dusty roadway that leads out of the abbey gatehouse and into the town, and for all of them it was, as time has shown, the road that leads to Rome. The saying is true. All roads lead to Rome, else why did the dusty road of this ancient Abbey lead out through the old gateway and direct those who walked on it to Rome.

The first of those who found where the road led was, I think, the Chaplain, Mr. Richards. In the days when he talked with his companions under the old walnut tree he was a fervent High Churchman. He and they talked of the Church of work—to restore to the Church of England that Catholicism of which they believed she had been robbed by the self-same tyrant who turned the Benedictine nuns out of Mal-

ling, and gave it and its church over as a spoil to one of his favorites.

When Mr. Richards passed along the roads that lead out from the Abbey, and then beyond, I do not know. It was only when I heard that he had reached the end of his journey; that he had died at Davos Platz a Catholic priest and a Friar of the Order of St. Dominic, that I knew whither the road from Malling led, and that Mr. Richards had travelled it until he reached its end.

For Mr. Benson, the young Anglican priest, whose father had but recently died as Archbishop of Canterbury, the road led him back to his curacy at Kensing, and then to Mirfield, and when he died in 1914 he, too, was a priest of the Catholic Church and wore the purple as a Domestic Prelate of the Pope.

ONE WHO BECAME AN ABBOT Along the same road walked the Superior of the Anglican Benedictines. His work of restoring Benedictine monasticism to the Church of England seemed to have reached its highest fulfillment and then the road opened once more to him, and he is now a nitred Abbot of the Benedictine order in the Catholic Church.

Last of all, the Malling nuns themselves. There came a day when they, too, passed on under the old abbey gateway for the last time, to make a new home in Wales. They went, so far as they knew, because Malling was inadequate for their needs, and that the increasing numbers of their community made it essential that they should establish themselves in more expansive conditions than were possible at Malling.

But, as I look along the Abbey road and remember what was, and recall what is, it seems that what really led the nuns from Malling was the call of the road, the road that leads to Rome. For the nuns, too, have heard the call and they are now Catholic Benedictine nuns at Talacre Abbey, the ancient seat of the Mostyns in North Wales. They are all gone, and Malling no longer remembers them. The old days have a simple memory in the humble tombstone in the little plot in the abbey garden where lie buried the late Abbess Hilda Stuart, the first and last Anglican Abbess of the nuns. For the rest, a Dominican priest lies buried at Davos Platz; Monsignor Benson lies in the grave in the garden of Hare Street House, and the Caldey monks and the nuns of Talacre Abbey tell the tale of where the dusty white roadway led from a quiet Abbey in a sleepy country town in Kent.

WEEKLY CALENDAR

Sunday, Sept. 11.—St. Paphnutius, Bishop of Upper Thebias, was one of the confessors who, under the tyrant Maximin Daia, lost their right eyes and were sent to work in the mines. He defended the faith against the Arian heresy, accompanying St. Athanasius to the Council of Tyre in 335. It was said that the Emperor Constantine held Paphnutius in such regard that each time he dismissed him he kissed respectfully the place where his right eye had been.

Monday, Sept. 12.—St. Guy of Anderlecht, who left his home in Brussels to serve before Our Lady's shrine at Laeken, near Brussels. He befriended the poor and was famous for almsgiving. Once he yielded to the temptation to enter a business pursuit and left the shrine, but his ship was lost on its first voyage and he returned to repent his inconsistency. He served faithfully until he felt the end approaching, when he returned to his native Anderlecht.

Tuesday, Sept. 13.—St. Eulogius, patriarch of Alexandria, a Syrian by birth, who wrote many excellent works against different heresies, especially that of the Eutychians. He died in 900.

Wednesday, Sept. 14.—The Feast of the Exaltation of the Holy Cross, instituted in honor of the victory of Constantine, inspired by the sight of a miraculous cross in the heavens and which was extended after the victories of Heraclius over Chosroes King of Persia.

Thursday, Sept. 15.—St. Catherine of Genoa, who, when young, lived a life of greatest virtue. Finally yielding to the solicitations of her husband she relaxed the rigor of her life and entered Genoa society. Warned by a vision of the sufferings of the holy souls, which was revealed to her, she broke with the world and gave herself up to penance, by which she induced her husband to amend his life. She died in 1510.

Friday, Sept. 16.—St. Cyprian, Bishop and martyr, who was converted in middle life and shortly after ordained priest and made bishop of Carthage. His desire was to die while preaching the faith. He was beheaded in 258.

Saturday, Sept. 17.—St. Lambert, Bishop and martyr and successor as bishop to St. Theodard. A revolution overturning the kingdom of Austrasia, Lambert retired to a monastery. Later his zeal in suppressing many and notorious disorders in his diocese led to his assassination in 700.

God counts all the steps we take to the Throne of Grace, and all the minutes of our waiting.

FREE AT LAST OF KIDNEY TROUBLE

"Fruit-a-fives" Brought Her Health and Strength

624 CHAMPLAIN ST., MONTREAL "For 3 years, I suffered constantly from Kidney Disease and Liver Trouble. My health was miserable and nothing in the way of ordinary medicine did me any good.

Then I started to use "Fruit-a-fives" and the effect was remarkable. All the pains, Headaches, Indigestion and Constipation were relieved and once more I was well.

All who suffer from such troubles should take "Fruit-a-fives"

Madam HORMIDAS FOISY. 50c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-fives Limited, Ottawa.

Do You Want a Lovely Rosary Free of Cost?

If you want one yourself or if you want to get one to give to a friend or relative, send us your name and address. We will then send you Three Dollars' worth of lovely Colored Pictures to sell at 15 cents each, or Postcards to sell at 1 cent a package.

When they are sold send us our money and we will immediately send you this beautiful gold-filled Rosary with Amethyst colored beads. Write us today so you can get your Rosary quickly.

HOMER-WARREN CO. DEPT. 242 TORONTO, ONT.

Have the Ambition To Be Attractive

Madam, and attractiveness will be yours. A well proportioned figure, luxuriant hair, and a superb complexion—no woman possessing these attributes, can be considered, or need consider herself as being other than attractive. And to assist the woman who aims at perfection in these respects the art of the modern specialist has about it a proficiency and an efficiency which are well-nigh magical. A woman who desires her

COMPLEXION AND HAIR

to be the admired of all her admirers can ensure the fulfillment of her wish. If the hair is thin or falling, or lifeless, or lustreless, or prematurely grey, or if it exhibits signs of dandruff, or other symptoms of disease, or if the complexion is blotchy or muddy, or if the skin is robbed of its delicacy by pimples or freckles or tan, or is disfigured by scars, moles, etc., in each and every of these cases

DR. L. PARTIN the eminent specialist can, and will, work wonders for those who consult him. In his consulting rooms, bountifully equipped with science's very latest word in equipment and apparatus, he can give such advice as is absolutely unobtainable elsewhere. That advice is based on the dictates of up-to-date science and on his own almost unrivalled experience in practice. His methods are wholly painless and of marvellous efficacy.

TELEPHONE NORTH 5147 and arrange a Free Consultation with Dr. Partin. If unable to call personally, write Dr. Partin, explaining your case fully, and he will advise a satisfactory treatment for you to pursue at home. Up-to-date new department now open for Hair Shampooing (Antiseptic), Marcel Waving and Hair Dressing. Address:

DR. PARTIN INSTITUTE -193 Bloor Street East TORONTO, ONT.

sore muscles Whether they come from bruises or overwork, sore muscles will quickly yield to the soothing effect of Absorbine, Jr. Rub briskly into the muscles a few drops of Absorbine, Jr., and the inflammation which caused the pain will quickly disappear—and with it the pain. Keep a bottle on hand and be prepared for emergencies. \$1.25 a bottle at most druggists' W. F. YOUNG, Inc. 344 St. Paul St., Montreal Absorbine, Jr. THE ANTISEPTIC CHERRY

BLMYER CHURCH 231 E. L. A. S. Write to Cincinnati Bell Foundry Co. Cincinnati, O.

REGARD VIRGIN BIRTH AS "OPEN QUESTION"

Aberdeen, August 18.—According to the law in Scotland, every minister of the Scots Presbyterian Church is required, by statute, to declare his belief in the doctrine that Christ was born of a Virgin. But according to an open meeting, which has just been held in this

city, after the legal declaration has been made there is a good deal of doubt in the minds of some ministers as to whether they do believe it at all.

The controversy, if it can be called a controversy, though it was more like a bolshevist meeting, seems to have narrowed itself down as to whether the members of the United Free Church of Scotland are

obliged to accept the same doctrines as those of the Presbyterian Church of Scotland.

The intricacies of this controversy are of no direct interest to Catholics. But, it is of interest to know that some quite responsible speakers on the Presbyterian side declared that their church does leave it an open question as to whether Christ was born of a Virgin or not.

This Beautiful BLACK WOLF SET

is only one of the many hundreds of wonderful Fur bargains which you will find described in the HALLAM 1922 Fur Fashion Book. This book has been the standard family Fur Fashion Guide for years, and will be sent to you

FREE

It gives advance information on fur styles, and contains nearly 300 illustrations of up-to-date fur sets and fur coats. There is no other book printed, nor any store that can show you such a selection of fur sets as are contained in HALLAM'S Fur Fashion Book. Illustrations are mostly photographs of living people wearing the furs, thereby producing the most natural results. No illustrations, however, can possibly show the wonderful beauty and quality of Hallam furs.

Hallam Furs

Less than Half Price

You can obtain Hallam furs this year at less than half the price that they were sold at last year. This is due partly to the drop in the price of raw skins, and to the fact that, as usual, I bought our furs at the very lowest bid in the prices.

BUY Hallam FURS BY MAIL

"Direct from Trapper to Wearer"

It doesn't matter where you live in Canada, so long as His Majesty's mail will reach you, you can wear the latest styles and highest quality in fur coats or sets. Simply order by mail from Hallam. The price is the same to everybody—everywhere. I pay all delivery charges.

All Hallam Fur garments are high quality and wonderful value for the money—you can obtain them from me direct by mail at much lower prices than any furs elsewhere of the same quality. Every Hallam Fur garment is guaranteed.

Why I Can Sell at Such Low Prices

In the first place, I buy the skins direct from the Trappers and Indians for cash, and am the largest cash buyer of furs in Canada. Then, I sell direct to you for cash. This method saves you the various middlemen's profits, the fur dealer, the wholesaler, retailer, high store rent, sales clerks' salaries, bad accounts, etc.

Another big advantage is you can see the furs in your own home, and can examine them at your leisure without being influenced by anxious sales clerks.

If HALLAM furs do not please you in any way, you can simply send them back at my expense, and I will cheerfully return your money—you are not out one single cent.

You can be sure of satisfaction when you buy by mail from me. This is my guarantee.

Address in full, as below:

John Hallam Limited Dept. 652 TORONTO

Are You Willing to be "Shown" P We firmly believe we have in "Boca" Solid Steel Sash a superior sash to be used in the erection of factories, schools and all fireproof buildings—superior in model, workmanship and special features. You as a builder or contractor won't fail to see the outstanding advantages of Boca Solid Steel Sash. (1) Its three-point weathering ventilator fast re. (2) Its locked joints that assure absolute rigidity and as a result make the sash easier to erect. (3) Absolute economy in construction—the maximum material is used, area of section being retained. We are anxious to have you investigate "Boca". Write for folders THE DENNIS WIRE AND IRON WORKS CO. LIMITED LONDON Hamilton Windsor Calgary Vancouver

Partridge users throughout the Dominion testify to enjoying Durability in excess of their greatest expectations. A typical recommendation reads:—"Beyond all doubt the Partridge Cord Tire is the best of its kind on the market to-day." PARTRIDGE TIRES Game as Their Name

Partridge users throughout the Dominion testify to enjoying Durability in excess of their greatest expectations. A typical recommendation reads:—"Beyond all doubt the Partridge Cord Tire is the best of its kind on the market to-day." PARTRIDGE TIRES Game as Their Name

CHATS WITH YOUNG MEN

DON'T KICK

There ain't no use in kickin', friend, When things don't come your way; It does no good to holler round, And grumble night an' day.

The thing to do is curb your grief, Cut out your little whines; And when they ask you how you are, Jest say "I'm feelin' fine."

There ain't no man alive but what Is booked to get his slap; There ain't no man that walks but what From trouble gets his rap.

Go mingle with the bunch, old boy, Where all the bright lights shine, And when they ask you how you are, Jest say, "I'm feelin' fine."

Your heart may just be bustin' with Some real or fancied woe, But when you smile the other folks Ain't really apt to know.

The old world laughs at heartaches, friend, Be they your own or mine; So when they ask you how you are, Jest say, "I'm feelin' fine."

TERSELY TOLD

Nothing succeeds like looking successful. Extravagance is the common disease of the times. Life is a measure to be filled, not a cup to be drained.

If there were no clouds, we should not enjoy the sun. Only he who merits a favor knows how to appreciate one.

He who is not satisfied with a little is often happy with less.

HIS TIME WAS PRECIOUS

A. T. Stewart—as does every progressive business man—regarded his time as his capital. No one was admitted to his private office until he had stated his business to a sentinel at an outer door and then to another near the office. If the visitor pleaded private business, the sentinel would say: "Mr. Stewart has no private business." When admittance was gained, one had to be brief. The business of Stewart's establishment was dispatching with a system and promptitude which surprised rival merchants. There was no dawdling or dallying or fooling, but "business" was the watchword from morning until night. He refused to be drawn into friendly conversation during business hours. He had not a moment to waste. But with ease he did his great work, conducting his immense business, and became New York's leading merchant. He worked while he worked. When the hour of five struck, he was ready for leisure, recreation, rest and play.

LACK OF THOUGHT IN UNSEEMLY HASTE

How many of us have often reflected with sentiments similar to those which follow, on the haste with which many Catholics leave the church at or before the end of the Holy Sacrifice of the Mass!

"It certainly is a strange thing that so many Catholics who are sufficiently true to their religion to hear Mass every Sunday, find it necessary to rush out of church immediately after the last Gospel and before the brief prayers following the last Gospel are said—these brief prayers being offered by force of a Papal Decree for Holy Church and all the faithful. Prayers with such noble and universal intentions, and in which it takes not more than two minutes to join, would certainly seem valuable and beautiful enough to make any Catholic feel that it is not only a duty but a privilege and a joy to hear them and to respond to them. And yet, not a few worshippers at every Low Mass on every Sunday will hasten to rise and run out before these prayers are offered. Why? What excuse is there for their hurry? None in the world, and rarely does one find sufficient respect paid the celebrant of the Mass by the congregation to stand quietly and permit him to leave the sanctuary before the noisy rush to the exits begin."

It is not so much a want of Faith as a want of thought that is responsible for this unseemly conduct in the House of God. Think it over, and mend your practice.—The Pilot.

ABOUT MEN

The proverb says that an honest man is the noblest work of God. The woman who can recognize the honest man is fully as noble. A man who is willing to spend more money than he earns before his marriage will either go on spending it after his marriage and leave his family beggars, or regret his folly. He is the kind who has ceased looking up. The man who asks for everything that a woman can give is reversing the law of nature. She is not the one to give, and he has no right to ask. When she gives herself to him in sacred marriage he is amply recompensed for his own sacrifices. If he can't see that he is not worth while, a man who constantly prates about a woman's beauty of face or form, and thinks nothing about her beauty of soul needs spiritual glasses, but it is doubtful if he will ever find spiritual glasses to fit him. The man who prepares woman for wifehood

by leading her in a round of pleasure is not preparing her for motherhood, and, thereby, is seeking to deprive her, for the sake of youthful pleasures, of the children that every good woman hopes shall be the misplait and comfort of maturity and old age. He is dangerous. The man who has no religion, and places no value on what of it the woman has, is willing to deprive her of all consolation in trials and sufferings for this life, and cares nothing about the existence of the next. Marriage with him is more than a lottery.

I CAN! There are two words that ought to be cut into lasting letters across the entrance of your brain, hung in golden prominence all around your heart and burned into the very desire of your hope for a place in the world. Here they are—I Can!

You can make of yourself a towering figure in the work of the world, you can command, you can build, you can multiply your own modest efforts until they become works of power, you can dream and make your dreams real, you can strive and trot on with smiles gurgling in your heart, and the world will want you to stay a long time. I Can—I Can!

Achievement is an impression on the brain, an impression that is never to allow a worthy impression to fade away. The inspiring thing is to be a creator of impressions—and bring them all to pass in enduring works.

But always remember that—I Can!

You are the only person who is able to interfere permanently with your own success. But once you have this ability there is no power in existence able to swerve you, able to slow you up, able to take from you your fine faith and fortitude.

Morning, noon, night and always—I Can!—Catholic Columbian.

OUR BOYS AND GIRLS

TO THE SACRED HEART

I offer Thee, O Sacred Heart of Jesus!

Through Mary's Heart most pure, Each sorrow that today my heart is fated

To suffer and endure; Each grief that shall encompass me with sadness,

Each pang of pain and loss, I place upon the rugged crest of Calvary,

Beside the saving Cross.

I offer Thee, O Sacred Heart of Jesus!

Each thought of mine today; I offer Thee the deeds of all the years.

The words that I shall say; My heart and mind, my hand and brain I bring Thee

With perfect love and trust, And beg of Thee to brighten with Thy graces

My pathway through the dust.

O Sacred Heart of Jesus; in the noonday

And at the evening's close, When every sun-ray as it strikes the hilltops

A lengthening shadow throws, Make strong my heart to battle for Thy glory

And win the sweet reward— And place within the shelter of Thy kingdom,

The welcome of my Lord. —Irish Messenger

SYMBOLS OF THE EVANGELISTS

The four Evangelists are represented by distinct symbols: St. Matthew by an angel, because he speaks of the humanity of Christ, commencing his gospel by the genealogy of Christ.

St. Mark is represented by a lion. He commences his gospel with an account of John the Baptist in the desert. The lion awakes its young three days after birth by roaring.

St. Luke is represented by an ox, the animal of sacrifice, since his gospel starts with an account of the grand priest Zachary.

St. John is represented by an eagle, because he speaks of the divinity of Christ, and with the eagle soars above the earth.—Church Progress.

LILLIAN WAS DISAPPOINTED

There was a pretty embossed envelope in Lillian's letter box, a sealed envelope with a two-cent stamp in the corner and Lillian's name written out very carefully. Lillian's face was eager as she tore it open. Then as she stared down at a hideous picture with a rude rhyme below, her lips trembled, and she turned away to hide the tears that would come in spite of her.

"I wouldn't have minded," she explained afterward, "if it hadn't been for the pretty envelope. That made me expect something nice."

Older people sometimes feel that way, girls. Just think about it a minute. When you see a girl with a smiling face, it is a dreadful shock to hear her say cross, disagreeable things. The pretty envelope made Lillian expect something nice within, and attractive faces make us look for kindness and courtesy. Be sure that you don't disappoint people in the way Lillian was disappointed, because you do not live up to the promise of your faces.—True Voice.

AFTER HIGH SCHOOL

After High School, what? If circumstances make it at all possible every intelligent, ambi-

tious boy of today ought to try to go to college. You boys who are just now making the decision—read these paragraphs from the pen of Rev. Leo J. Mullany, S. J., in a recent issue of The Queen's Work:

"Why should a young man spend four of the best years of his life studying things he will never have any practical use for? Let the High School graduate get started in his life's work. Let the shop or the office be his college. At the end of four years he will know his chosen work well, and that is all he needs." One will very seldom hear such opinions from a man who has himself been through college, or from a man of any standing in commercial or professional life.

The college man, especially the college man of a generation ago, knows the value of those studies which the uninitiated are pleased to call "practical." He knows that these studies mean mental discipline, facility, adaptability, economy in intellectual processes, breadth of view, sureness of judgment. The college man will fill a position of responsibility better than the man whose education began in the workshop and ended in the office, because his mind has been trained to grasp a situation, a problem, an argument; he can think beyond the workshop and the office and meet a condition for which he has no precedent. He will start with less information about the business; but he will get that needed information quickly, and he will know what to do with it when he gets it. Usually even the hard-headed self-made man looks to the colleges for his more responsible officials. With all his success he knows that he would have risen higher and more quickly if he had had a college training. He is really educated, and due credit must be given him; but his education has cost him more years of grinding labor than any college course calls for, and at best it is little more than what we may call a working education, excellent perhaps for practical purposes but incomplete because it has not reached the whole man.

Indeed, though every effort be put forth to gain them, the loss of those finer, higher, more worthy things which come through early familiarity with the best thought of the great masters of all time is something that can hardly be repaired in later life. It is the thoughts we think and the ideals we form before the heart and mind and imagination are put to service along the hard practical ways of life that must be the source of whatever refreshing qualities our souls will possess through all our years. It is by the life of the spirit that a man really lives, and if the house of his own soul be not furnished with beautiful things in his youth, he will be poor to his dying day. He may never know his loss. He may be happy in his way and may ridicule the things he is ignorant of. A man who spends all his life in a narrow valley because the valley is fertile may fill his barns and build new ones and then think himself the happiest of men. He may despise the mountain tops and have nothing but contempt for those "impractical" people who climb them with such toil. But these are glories of sea and sky and sweeping distance that he shall never know.—Catholic Transcript.

THE DESCENT TO LIMBUS

"And see how hushed the crowd of souls! Whence comes the light of upper day? What a glorious form is this that finds Through central earth its ready way?"

"'Tis God! 'tis Man! the living soul Of Jesus, beautiful and bright, The first-born of created things, Flushed with a pure, resplendent light."

"'Tis Mary's child! Eve saw Him come; She flew from Joseph's haunted side, And worshipped first of all that crowd, The soul of Jesus Crucified."

"Thousands of years have come and gone, And slow the ages seemed to move To those expectant souls that filled That prison-house of patient love."

"So after four long thousand years, Faith reached her end and Hope her aim, And from them as they passed away, Love lit her everlasting flame."

—Father's Hymn

HAPPINESS

Supposing you had a nice little family of five or six children. Supposing, also, that a couple of them were happily married, that one of them was a nun, that one of the boys was studying for the priesthood, that those at home were good and kind and attended strictly to their religious duties, don't you think you would be reasonably happy in the face of the most adverse circumstances? To growl under such conditions is a crime. Surely that combination should bring peace and contentment to the father and mother, even if there were not much of the world's goods accumulated in the years of

The Real Flavour

of the genuine "GREEN" Tea is in every packet of—

"SALADA" GREEN TEA

Superior to the best Japans, Gunpowder or Young-Hyson. Sample Free—Salada, Toronto.

married life. Dollars do not bring happiness. Some people seem to think so, but it is far from the truth. The average man of wealth becomes hardened; his sole object in living seems, at least on the surface, to make his dollars grow. His mode of living is not conducive to good health or longevity. Oftentimes his closest friend is the doctor—and the doctor knows his victim.

The peaceful home, the coming of children and grandchildren, pleasant conversation, the entire elimination

of "family quarrels," these have more to do with real happiness than has all the wealth of Midas or any other old god.

The historian Froude said many years ago that "those who seek for some thing more than happiness in this world must not complain if happiness is not their portion." And remember that "a happy life is not made up of negatives."—Catholic Sun.

HAY FEVER, ASTHMA

Catarrh and Chronic Bronchitis. All surrendered their terrible effects upon the human system of no less than 10,000 Canadians by use of Buckley's 2 Bottle Treatment. Don't suffer one minute longer. Send today for trial size, free.

W. K. BUCKLEY, Limited, Mfg. Chemist 152A Mutual Street, Toronto, Ont.

"Honour Without Renown"

A NOVEL By Mrs. Innes-Brown. Sequel to "Three Daughters of the United Kingdom"

New Edition with Frontispiece

Wages, glimpses of life in Paris during the siege by the Germans, and from cover to cover the interest is unflagging. —Catholic Times.

\$1.42 Post Paid

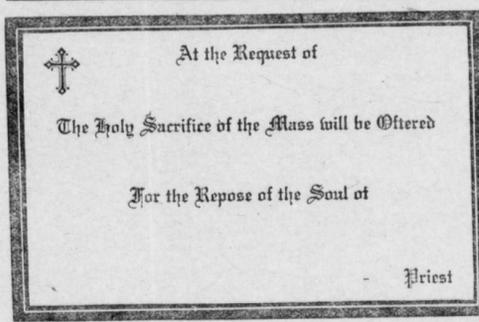
The Catholic Record

LONDON, CANADA

MASS CARDS

ASSORTED—4 DESIGNS

Per 100 \$1.75, postage 15c. Special Prices in lots of 1000 or More



THE CATHOLIC RECORD, London, Ont.

Ladies, Boys, and Girls! Take Advantage of This Exceptional Premium Offer



We have just received 100,000 beautiful religious pictures in mild delicate coloring, size 5x7 inches each, of the following subjects: The Sacred Heart of Jesus, the Immaculate Conception, the Holy Family, the Crucifixion, Our Lady of Perpetual Help, the Sermon on the Mount, the Guardian Angel, the Good Shepherd, St. Joseph, Christ Knocking on the Door, Our Lord and St. John (Master, is it I), and St. Rita. These

pictures sell at the very low price of 20c. each, and sell quickly, as they are a real bargain. If you sell 40 of these pictures, we will give you as a premium, one beautiful pair of Rosary Beads, imported from France, imitation cut stone, Gold-Filled mounted, 18 inches long. Send in your order immediately, as this supply will go quickly. Address all communications to

CATHOLIC SUPPLY COMPANY

45 ST. ALEXANDER STREET MONTREAL, P. Q.

Why Not Make Your Will?

It is a business arrangement which we should not neglect, and it is a simple matter. If you should accidentally be killed without making your will, your estate might be distributed contrary to your wishes. Endless sorrow and litigation is often caused by the failure to make a will.

Your wishes will be faithfully carried out and your heirs properly protected if you appoint this Company your Executor. See your Solicitor or arrange for an interview with us. Correspondence invited.

Capital Trust Corporation

10 Metcalfe Street OTTAWA Temple Building TORONTO

Seventy Years' Experience in



Pipe or One-Register (PIPELESS)

A warm home in Canada's winter is a comfort and a joy.

A cold home means discomfort, discontent, and, frequently, sickness.

A good furnace, properly installed, means a warm house and the genial comfort of a home well ventilated and properly humidified, healthful, dustless, balmy air.

A poor furnace, or even a good one poorly installed, is an endless source of annoyance, discomfort, and sometimes, of sickness in the family.

A furnace is either a blessing or an affliction in the home.

The Sunshine Furnace (Pipe or One-Register) is built by McClary's, the largest furnace and stove concern in the British Empire.

The Sunshine Furnace is right—it is the result of seventy years' experience. It is the product of one of the finest industrial plants in Canada.

It is guaranteed in its construction, installation and performance.

Consult a McClary's dealer, or write for a descriptive booklet to any branch.

McClary's

London, Toronto, Montreal, Winnipeg, Vancouver, St. John, N.B., Hamilton, Calgary, Saskatoon, Edmonton.

McClary's—Makers of those "good stoves and cooking utensils".

Registered Under the Board of Regents STATE OF NEW YORK

The School of Nursing of Saint Mary's Hospital

Saint Marks and Buffalo Avenues, Brooklyn, New York City, Offers a two and one-half years' course

ENTRANCE REQUIREMENT—One year High School or equivalent. Uniforms, Text Books, Laundry, Maintenance and Monthly Allowance of \$10. for the first, \$20. for the second and \$25. for the third ten-month period. Graduates are eligible for State and Municipal positions, Nurses' Home, Separate fireproof building, Tennis Court. For further particulars, write to Sister Superior or Director of the School of Nursing.

HOTEL TULLER DETROIT, MICH.



600 Rooms 600 Baths \$2.50 up, Single \$4.50 up, Double Agents Sample Rooms \$5.00 per Day

HEADQUARTERS IN DETROIT FOR Old Colony Club Detroit Automobile Club Motion Picture Exhibitor's Association Detroit Transportation Club Table D'Hote Dinner \$1.50 and \$1.75 Business Men's Lunch 75c.

Cafe A La Carte Cafeteria Men's Grille

SECTS PROSELYTING CATHOLIC EUROPE

METHODIST AND ADVENTIST ACTIVITIES IN AUSTRIA

By Dr. Frederick Funder

Vienna, July 27.—Along with the good Samaritans who are doing a noble work of relief upon the economic battlefields of Europe there are sowers of cockle. The people of Austria have a lasting and grateful remembrance of the generous assistance given to them by the American Mission, but now they are having a painful experience with certain sectarians who apparently hope to reap a harvest of "converts" at a time when many are forgetting, in the needs of the body, the welfare of their souls.

Those who have been apprehensive that the leaders of the different American sects would not interest themselves in Central Europe for nothing, but on the contrary would seek advantage from the distress of the people were by no means wrong. A wide-spread activity on the part of these American proselyters is noticeable just now in all the larger towns of Austria and in different parts of Germany.

SECTS WHICH ARE MOST ACTIVE

The correspondent of the N. C. W. C. News Service has studied the various symptoms which indicate the extensive activity of particular American sects and gives herewith the result of his observations.

It is chiefly the Methodists and the Adventists that are conducting this propaganda in the cities and towns of Austria—often under the guise of charitable effort in behalf of the stricken people of the country. Numerous "missions" have been established by the Methodists in Vienna, St. Poelten, Graz, Steyr and Linz, where they are attempting their proselytism by means of lectures.

Foreign exponents of this sectarianism, such as the itinerant preacher, Moeller, of Wuertemberg, appear at these religious meetings, which customarily are held in the evening. Occasionally, also, the "Bishop," Dr. Nielsen, of Vienna, attends. This propaganda is being waged especially among the working classes. In Favoriten, which is the district where the poorest people of Vienna live, women are gathering the children together on Sundays and taking them to a "divine service with gifts." Socialist parents, who ordinarily would protest against their children's being taken to a Catholic church, seem greatly pleased when their little ones bring home money and foodstuffs from the Methodist.

ADVENTISTS HAVE LARGE FUNDS

Much more vehement and hostile are the tactics of the Adventists. Wilhelm Schaefer, one of the most industrious of the Adventist preachers, triumphantly declared at Graz: "The American General Synod has allowed \$5,000,000 for the year 1921 to be spent on 'mission work' in Austria and Germany. With this money two new training schools were founded in Germany."

The Adventists claim 20,000 adherents in Germany, but it is characteristic of the spirit animating this small sect that it has raised 10,000,000 marks for its propaganda among the German people. This was done by taking tithes among its relatively few members.

Colporters are carrying Adventist pamphlets and religious tracts into the remotest valleys of the Alps. Young folk receive training as preachers and pay for it by doing this work. They go from one Alpine valley or Austrian village to another knocking at the door of every farm house or workman's hut. In places where they fear being ordered away, they represent their literature as Catholic and intended to enlighten the people. A special publishing house has been founded in Vienna. (V. Brauhause-gasse 40) where their books and writings are being printed.

STUDENTS ARE ALIENATED

Propagandists of the sects are busy among the students of the universities. One of the latest of the agencies for promoting this

Christianity without church or dogma is the Christocrat Students' Association. A series of lectures was given under the auspices of this organization in the University of Vienna a few months ago. This was the first public manifestation of the club. Upon its invitations to these lectures was this announcement:

"The Christocrat Students' Association is not a confessional body, but an independent confraternity open to all students who are convinced of the eternal value of religious life, independently of all dogmas of the Church. We conceive Christ not in the spirit of dogmatic theology or in some other traditional aspect; nor is the association a sect or a teacher of dogmas."

This propaganda among the students is identified with economic relief and it is one of its arguments that large means have been supplied by the "World's League of Christocrats."

OBITUARY

SISTER MARY JOHN, O. S. F.

Died in Buffalo, Aug. 28th, Sister Mary John, O. S. F., (Coughlan), daughter of John Coughlan and the late Margaret Doherty Coughlan, sister of Sister M. St. George of the Ursuline Monastery, Quebec, Sister Mary Carmita of the St. Elizabeth Convent, Alleghany, Timothy and Gertrude Coughlan, Hastings, Ont., John Coughlan, of Calgary, Alta., Mrs. Chas. Black of Campbellford, Ont., and Mrs. S. J. Lamey of Bellevue, Alta.

Sister Mary John was a member of the Franciscan Order for fifteen years, twelve of which were passed at St. Elizabeth's Convent, Alleghany, and the last three in the convent of the Church of Our Lady of Perpetual Help, this city. She was the excellent teacher of the eighth grade in the parochial school and will be greatly missed by the pupils.

Sister Mary John's serious illness lasted three months, and it is needless to say that it was borne in the true Franciscan spirit. Death surely was a release from great suffering and heaven opened on those tired, patient eyes as they looked on this earth to gaze forever on her Heavenly Spouse, to whom she dedicated herself in earliest years.

Sister Mary John's funeral took place from her convent in O'Connell avenue and from the Church of Our Lady of Perpetual Help on Tuesday morning. Solemn Mass of Requiem was celebrated by Rev. Dr. Thomas P. Lynch, assisted by Rev. John Keel and Rev. Patrick Manion. Father Andrew, O. F. M., was present in the sanctuary. The bearers were six young boys, former pupils of Sister Mary John—John Richards, Joseph Dray, Vincent Meighan, James Dalton, James McCarthy and Edmund Duggan.

The burial took place on Wednesday morning from St. Elizabeth's Convent, Alleghany. A Low Mass was celebrated Wednesday morning in St. Elizabeth's Convent chapel at Alleghany. This was followed by a Pontifical High Mass of Requiem in the Church of St. Bonaventure, and interment took place in the convent plot, six of Franciscan priests being the bearers.

To Sister's father (her mother died only a year ago), to her brothers and sisters is extended profound sympathy.

Sister M. John was educated at Loretto Abbey, Toronto.

MRS. MARTHA C. HIGGINS

A most representative gathering of the religious and laity, Catholics and non-Catholics, met in Providence Chapel Thursday morning at 10 o'clock to attend the funeral of Mrs. Martha C. Higgins, honor president and moving spirit of the House of Providence auxiliary, whose death at the advanced age of eighty-eight years occurred Monday evening in her home, 208 East Grand Boulevard, Detroit. It seemed fitting that in this beautiful chapel should be held the last rites over one who for years and years had labored in the interests of the House of Providence, and that the Sisters of Charity, for whom she had such a loyal admiration, should form a large part of those who sincerely mourned her leave-taking.

At 10 o'clock the Mass at the central altar was said by the Rev. Patrick Burke, S. J., of SS. Peter and Paul's Jesuit Church, while the Rev. Father Slattery of St. Joseph's retreat, Dearborn, and the Rev. Francis Hewlett, pastor of St. Charles' Church, Detroit, read Masses at St. Vincent's and Sacred Heart altars, respectively. Besides the large representation of Sisters of Charity from Providence, St. Mary's Hospital, St. Vincent's Orphanage and St. Joseph's Retreat, there were large numbers of the House of Providence auxiliary and tots of the institution for which Mrs. Higgins had labored incessantly for more than half a century.

At the close of the services, the Right Rev. Francis J. S. Van Antwerp, D. D., of Holy Rosary parish, spoke feelingly of the beautiful and devoted life of Mrs. Higgins, and of the splendid work she accomplished in the care of the poor and forsaken. He also referred to her love for the faith that had come to her after she reached womanhood as a reward for her great charity.

Besides Monsignor Van Antwerp, there were present in the sanctuary,

the Rev. Alonzo H. B. Nacy, of St. Paul's Church, Grosse Pointe; the Rev. Father Sullivan, S. J.; the Rev. James Stapleton, of Visitation parish, the Rev. Father Trizicky, of Holy Rosary.

The Requiem High Mass was sung by a selected choir,—personal friends of the deceased, and included Mrs. A. I. Marentette, Mrs. George Bowen, Mrs. William R. Gregory, Mrs. J. W. Rochford, Mrs. E. L. Chevillot, Mrs. William A. Burns, and Roy Oberlsen, with Mrs. T. J. Kennedy at the organ.

The active pallbearers included William J. Kennedy, Everett Pin-gree, J. Henry Porter, James E. Canfield, Martin Moore and W. J. Nagel, while the honorary were Charles Pains, Frank P. Byrne, Dr. C. G. Jennings, Dr. H. Wellington Yates, William A. Ross, Harry Paxton, Louis Kasper, Joseph A. Roe, William C. Crowley, Dennis B. Hayes, Dr. F. J. W. Maguire, and Charles F. Collins.

Mrs. Higgins is survived by her son Frank, her daughters Agnes and Mrs. J. S. McCann, all of Detroit, her husband having predeceased her some years ago. Two daughters, Miss Minnie and Miss Gertrude, entered the religious life, the latter in the convent of the Sacred Heart; both these religious passed to their eternal home a few years ago. The sincere and loving sympathy of many friends has been poured out to those who remain to mourn the loss of a devoted, unselfish and charitable mother. THE CATHOLIC RECORD extends to her family, and her friends sincere and heartfelt sympathy for well we know their loss, but the life that has gone, spent in the service of God's poor and helpless, cannot but give them consolation, give them every hope that long ere this a worthy mother has found refuge in the Sacred Heart of Our Lord.

ARTHUR MCDARDLE

Arthur McDardle of Detroit Mich., for thirty years one of the best known telegraphers in the United States, was run down and killed in one of the streets of that city by a motor-cycle on August 11th. Interment was at Windsor, Ont., on August 13th, where hundreds of Detroit Telegraphers as well as operators from New York and Washington, attended.

Mr. McDardle was born in Windsor, Ont., October 30th, 1869. He learned telegraphy in 1894.

In telegraph circles in most of the larger cities of the country, the name of "Artie" McDardle will be recalled as one of the brilliant telegraphers, a delightful companion, and a valued friend. In the field of commercial, press, broker, and racing telegraphy, he attained the foremost ranks. He returned to the Western Union Telegraph Company's Service in Detroit in 1908 and was Supervisor in the main office until eighteen months ago, when he resigned to enter the brokerage business.

Mr. McDardle is survived by three sisters, Mrs. Mary Kelly, and Mrs. T. P. Sullivan of Detroit, and Sister Daniel of St. Mary's Convent, Windsor, Ont., and two brothers, Hugh of St. Louis, and John, formerly, and for many years chief operator for the Western Union Telegraph Company, and still connected with the wire forces of the Detroit office.

A REVERENTIAL TESTIMONIAL

By Dr. Frederick Funder

Vienna.—Ever anew attempts are made to charge the Catholic Church with being averse to enlightenment and hostile to culture. It may therefore be of value to quote an opinion of a Berlin Protestant clergyman, published lately in the liberal Protestant weekly, The Christian World, on the merits of the Catholic Church with respect to Christian Art. It is a reverential testimonial.

Referring to the published report of the first meeting of Catholic professional men for Christian Art, which was held in Wurtzburg, the author addresses to Protestants the question: "How about us?" He continues: "We are drawing comparisons and asking ourselves, what adequate mode of acting we—on our Evangelical side—are putting forward to this sacred cause of Christian Art, a matter that can not be taken too seriously. When and where do we find Protestants out of all parts of the realm assembling for a counsel held in common, for setting to work on a practical and earnest scale to solve the necessary problems of Christian Art? When and where do we have an organization for Christian art to the meeting of which our Established Church would send its representatives?"

TRIBUTE TO CATHOLIC CHURCH

"How very differently the Catholic Church—being in fetters, yet ever so free—knows how to avail itself of the signs of the time in order to adapt itself to life! We know the Catholic Church to have even taken up Christian Art, and it may proudly apply to itself the beautiful saying of Cardinal Fisher's, in 1912, cited at the Wurtzburg Meeting: "Sacred Art is a regal cloak, robed in which the Church steps through centuries."

"The Catholic Church may testify with deep satisfaction to have ever cultivated Christian Art, its tendency and its glory—you must admit this, whether you be willing to or

not—and, therewith, to have worked for the welfare of artists and to the delight of their devotees, no less so for the enjoyment of this world and to the glory of God and his Saints."

"The Wurtzburg meeting to promote Christian Art shows the Catholic Church to be working on behalf of art even today, as in the past. And the Evangelical Church—what is it doing in the meantime? Is it sleeping—over sleeping. Or, has the Evangelical Church not got anything to say about Christian Art? Is it not for this church too? Does the Evangelical Church not have a foreboding of how many thousand hopeful young artists—tired of burnt-out materialism and impressionism, their souls yearning for spirituality and religion—are standing at its door, begging entrance? Does it not mean anything to the Evangelical Church whether this flock, brimming over with new longings, feels disregarded, misunderstood, thrust off—along with its big troop of followers?"

"There exist, certainly, some Evangelical corporations for the fostering of Christian Art; but, are they up to anything? Besides, taking the case at its best, must we not concede when we face the proceedings on the Catholic side, that we but grope while they are doing? We have a clear and infallible mirror, it ought to be easily comprehended that we have fallen back to the rearward and are exposed to be ridden over."

The publisher of the Protestant periodical in question supplements this essay with approving remarks.

CATHOLIC ART TREASURE

It is indeed highly gratifying that the after-effects of war were unable to damage Catholic art life. A general selling-off of works of art in the needy States of Europe has begun and valuable art treasures are being dispersed to the four points of the globe—mostly acquired by the new rich—but Catholic Churches are remaining inviolable treasuries of Catholic art, spiritual property, defying all worldly revolutions.

The Wurtzburg meeting is to be followed up by this year's Cologne Meeting for Christian Art on September 26-28. At this meeting the effort in Christian cultivation will be continued.

DIED

McDONELL.—At Apple Hill, Ont., August 23, 1921, Donald Archie McDonell, aged eighty-seven years. May his soul rest in peace.

O'NEILL.—At Ottawa, Ont., on Thursday, September 1st, 1921, Arthur Thomas, son of Mr. and Mrs. G. P. O'Neill. May his soul rest in peace.

Since March last the cost of teas has shown a greater advance than has ever been registered during a like period in the past 40 years. Good average tea now costs 15 or 16 cents a pound more at the gardens than it did six months ago. There is no doubt that increased consumption in many countries, and the fact that Russia is now taking a large quantity of tea, has had something to do with this almost unprecedented rise in costs.

TEACHERS WANTED

WANTED teacher for Catholic Separate school, 1 teacher to commence September 1st. Sec. Heald, Ont.

TEACHERS wanted for Catholic Separate schools, Fort William Ont., holding second class Ontario certificates, Salary \$850 per annum. Duties to commence September, 1921. Apply to G. P. Smith, Secretary, Room 11, Murray Block, Fort William, Ont. 2234-1f

DE LA SALLE COLLEGE, AURORA, ONT. CONDUCTED BY THE CHRISTIAN BROTHERS OF ONTARIO (TRAINING COLLEGE AND NOVITIATE)

Students are prepared to become qualified teachers and members of the Institute of the Brothers of the Christian Schools. The course of studies is that of the High Schools of Ontario (including the Normal School) and the Faculty of Education. It includes Music, Art and Manual Training. For particulars apply to Rev. Brother Director. 2235-1f

WANTED A reliable young girl or middle aged woman for housework and child care. Box 244, Catholic Record, London, Ont. 2234-1f

Someone for a farm, to assist with housework and care of young children, an orphan or middle aged woman without home preferred. Salary by household. Apply to Mrs. J. J. Delaney, Catholic Record, 2234-1f

CATHOLIC Dentist wanted for the oldest dental office and practice in a city of 20,000 population, in Western Ontario, large percentage of population Catholic. Finest chance for a good man. Apply to Box 274, Catholic Record, London, Ont. 2235-4

COOK WANTED WANTED cook and room maid for Catholic Rectory in an Ontario town. Must be experienced two relatives or friends preferred. Salary by household. Apply to Box 204, Catholic Record, London, Ont. 2234-1f

GOOD plain cook wanted. Highest wages. Must have references. Apply Box 244, Catholic Record, London, Ont. 2234-1f

APPLES wanted, early harvest, fall and winter apples wanted in barrels or car lots in highest market prices. Ship or write to The Lawrence Fruit Co., St. Anselme, P. Q. 2234-2

FOR SALE A SEVEN-ROOM frame house in the village of La Salle, with garden, new masonry walk from R. C. Church and school. Also to M. C. R. and G. E. R. Station. Price \$1600. For further particulars apply to Joseph Gibbons, La Salle P. O. 2235-3

SITUATIONS VACANT CAPABLE men and women wanted, willing to qualify as Inspectors: Cargo; Dairy Products; Factories; Feed and Seed; Grain; Fisheries; Weights and Measures; Immigration; also clerical for Customs and Inland Revenue; Railway Mail, etc., all grades. Particulars free. Address Box 59, Canadian Civil Service Institute, Toronto. 2238-8

Everything a Catholic should know—is told: Every question a Catholic may ask—is answered in THE Manual of Prayers

The Prayer Book which Cardinal Gibbons "urged all Catholics to use"

It is more than a prayer book—it is a complete Catholic cyclopaedia. Comprises every practice, rite, ritual, precept, faith, hymn and custom, together with the Stations of the Cross, Introits, Collects, Epistles and Gospels, and Post-Communion for all Sundays and principal feasts of the year.

The Mass is Printed in Plain Type For those with Poor Eyesight Bound in Turkey Morocco, limp cover, gold title. \$2.50

JOHN MURPHY CO., Dept. D, Baltimore, Md.: Please send me the "Manual of Prayers," with Book Mark.

Name \_\_\_\_\_ Address \_\_\_\_\_ Your Name on Cover, 50 Cents

THE HOME BANK OF CANADA Always the Foundation The first dollar deposited in a savings account has been the foundation of every independent fortune.

Branches and Connections Throughout Canada British and Foreign Correspondents in All the Principal Cities of the World Fourteen Branches in Middlesex and Elgin Counties

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, young woman to act as mother's help, to go South for the winter. Must have references. Railway expenses paid. Apply to Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

NURSING

October class has a few vacancies. Course two and a half years. Candidates must have equivalent of one year high school; also good health. Sisters of St. Joseph Hospital, Far Rockaway, New York City.

TRAINING FOR NURSES NEVER BEFORE SO ATTRACTIVE A two and one half year course, earnestly undertaken, will qualify ambitious, refined women, over eighteen, for branches of professional nursing offering unlimited future opportunities. For particulars regarding thorough standard, diploma course, registered modern school, Class A hospital, good surroundings, private residence, address Director of Training School, St. Catharines Hospital, Bushwick Avenue, Brooklyn, N. Y. 2232-1f

THE CALL FOR NURSES FOR specialized as well as for general work is increasing daily. Now is the time to fit yourself for the best positions. MARY'S REGISTERED TRAINING SCHOOL FOR NURSES, Niagara Falls, N. Y., offers a first class course complete in three years. For particulars address Sister Superior. 2232-3f

TRAINING SCHOOL FOR NURSES A. B. HEPBURN Hospital Training School for Nurses, Ogdensburg, N. Y., conducted by the Grey Nuns. Registered by the New York State Educational Department. Three year course of instruction. Healthful location. New home with separate rooms, bath, etc. For further particulars apply to the Principal of the Training School. 2237-1f

TRAINING SCHOOL FOR NURSES MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Director of Nurses Mercy Hospital, Toledo Ohio. 2110-1f

FARM FOR SALE 100 ACRES, Lot North 1/2 10, Con. 2, Arthur, Good bank barn, new pressed brick house, driving shed, on rural mail and telephone line, 1/2 miles from Kenilworth; convenient to church and school. This farm is in first class condition. For further particulars apply to Mr. Francis Lehmann, Mount Forest, or to John Lehmann, R. R. No. 2, Kenilworth, Ont. 2110-1f

ONE hundred acres, all cleared, Lot 20, Con. 2, Arthur, Bank barn, drive shed, frame house, driving shed, on rural mail and telephone line, 1/2 miles from Kenilworth; convenient to church and school. This farm is in first class condition. For further particulars apply to Mr. Francis Lehmann, Mount Forest, or to John Lehmann, R. R. No. 2, Kenilworth, Ont. 2110-1f

LOT 19, Con. 8, Arthur Tp., containing 200 acres, all under cultivation but four acres along country road; good bank barn and large frame house, drilled well and windmill; school at corner of farm; schools and churches at Kenilworth, which is one mile and a half. For further particulars apply to Mary McKeltrim, Kenilworth, Ont. 2110-1f

Announcement Extraordinary Galli-Curci The World's Greatest Singer WILL GIVE A RECITAL AT GRAND OPERA HOUSE LONDON THURSDAY, Nov. 3 AT 8.15 P. M.

RESERVATIONS NOW AT HEINTZMAN PIANO CO. TICKETS—Entire orchestra floor and first five rows in balcony, \$4.00; balance of balcony, \$3.00; second balcony, \$2.00 plus war tax.

CORTESE BROS., Mgrs.

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

WANTED, a young girl or middle aged woman for plain cooking, and assist in laundry, in home where other girl is kept. Apply to Mrs. Edward Kennedy, care Catholic Record, London, Ont. 2234-1f

Don't Throw Your Old Carpets Away

They make new reversible "Velvetex" Rugs

Send for Velvetex Folder 46. Canada Rug Company, LONDON, ONT.

Missions

We carry all the requisites necessary for supplying Missions given by the Carmelites, Franciscans, Jesuits, Paulists, Passionists, Redemptorists, Vincentians, etc. Our terms are generous; our goods specially selected.

W. E. Blake & Son, Ltd. 123 Church St. Toronto, Canada

F. E. LUKE OPTOMETRIST AND OPTICIAN

167 YONGE ST., TORONTO (Upstairs Opp. Simpson's) Eyes Examined and Glass Eyes Fitted

Our New Story The Red Ascent

By Esther W. Neill RICHARD MATTHEWSON, whose